Where it is so that euery creature by the suffraunce of our lord god is born and ordeyned to be subgette and thrall vnto the stormes of fortune. And so in diuerse and many sondry wyses man is perplexid wyth wordely aduersitees/ Of the which I Antonie wydewylle Erle Ryuers. lord Scales &c. Haue largely and in many different maners haue had my parte/ And of them relieued by thynfynyte grace and goodnes of our sayd lord thurgh the Meane of the mediatrice of mercy. Which grace euydently to me knowen and vnderstonde hath compelled me to sette a parte alle ingratytude. And dwof me by reson and conscience as fer as my wortchednes wold suffyse to gyue therfore synguler louynges and thankes/ And exorted me to dispose my recouerd lyff to his seruice/ in folowyng hys lawes and commaundements/ And in satysfaction and recompence of myn Inyquytees and faultes before don. to serue and execute the werkes that myght be most acceptable to hym. And as fer as my fraylnes wold suffre me I trusted in that wyll and purpose. Duryng that season I vnderstode the Jubylee and pardon to be at the holy Appostle Seynt James in spayne Which was the yere of grace a thousand CCCC.lxxiij. Thenne I determyned me to take that voyage and shipped from southampton in the moneth of Juyll the said yere. And so sayled from thens tyl I came in to the spaynysshe see there lackyng syght of alle londes. the wynde beyng goode and the weder fayr/ Thenne for a recreacion and a passyng of tyme/ I had delyte and ayd to rede somme goode hystorye. And among other ther was that season in my companye a worshipfull gentylman called Iohn de Bretaylles/ Which gretely delyted hym in all vertuouse and honest thinges. that sayd to me/ he had there

a book that i; trusted I shuld lyke it right wele. & brought it to me whiche book I had neuer seen before. and is called the saynges or dictis of the philosophers. And as I vnderstande it was translated out of Latyn in to Frenshe by a worshipful man callid messire Jehan de tronuylle prouest of paris. Whan I had hard and loked vpon it as I had tyme and space I gaf therto a veray affection. And in especiall by cause of the holsom and swete saynges of the paynems/ whiche is a glorious fayr myrrour to alle goode crysten people to behelde and vnderstande. Ouer that a grete comforte to euery well disposed soule. It spekieth also vniuersally to example well. and doctryne of all kynges princes and to people of euery astate. It laudes vertu and science/ It blames vices and ignoraunce. And all be it I coude not at that season ner in al that pylgremage tyme haue leyser to ouersee it wele at my plesure What for the dispositions that be longeth to a taker of the Jubylee and pardon/ And also for the grete acquayntaunce that I fonde there of worshipful folkes/ Wyth whom it was suttyng I shulde here goode and honest companye yet neuertheles it rested still in the diuyne fauour of my mynde. entendyng verely to take ther wyth grete acquyntaunce at some other conuenyent tyme. And so remaynyng in that oppynyon after suche season as it lysted the kynges grace commande me to gyue myn Attendaunce vppon my lord the prince. and that I was in his seruyse whan I had leyser I loked vpon the sayd booke/ And at the last concluded in my selff to translate it in to thenglysshe tonge whiche in my Jugement was not before. Thynkyng also full necessary to my sayd lord the vnderstandyng therof/ And leest I coude not at all tymes be so wele occupied or shold falle in idelnes/

whan I myght nowe and thenne I fylle in hande wyth all And dwelle bothe the sentence and the wordes as nygh as I coude/Neuertheles I haue seyn and harde of other of the same bookes. Whiche difference and be of other importaun ce /a therfore I drede that suche as shold lyste to rede the translacion and haue verry intellygence of ony of thoos bokes eyther in latyn or in frenssh shold fynde erroure in my worke/ Whiche I wold not afferme cause of the con: trary/But alledge the deffaute to myn vnconnyng/ wyth the dyuersytees of the bokes humbly desyryng the reforma: cion therof wyth myn excuse.and the rather syn after my rudenes not expert/in my maner folowed my copye and the ground I had to sporte vpon.as here after ensiewys.'.'

Sedechias was the first. Philosophir by whom
thwough the wyl and pleaser of owre lorde god. Sa-
pience was vnderstande and lawes rescyued. Whi-
che. Sedechias saide that euery creature of good beleue
ought to haue in hym sixtene vertues. ¶ The first vertue
is to drede and knowe god and his angellys. ¶ The secon
de vertue is to haue discrecion to discerne the goode from
the badde and to vse vertu and fle vices. ¶ The thride ver-
tue is to obeye the kynges or princes that god hath ordeyg
ned to reygne upon hem and that haue lordship and power
vpon the people. ¶ The fourthe vertue is to worshyp hys
fadre and his modre ¶ The fyfthe vertue is to do Justely
and truely to euery creature aftir his possibilite. ¶ The sixe
the vertue is to distribute his almes to the poure people.
¶ The seuenthe vertue is to kepe and defende straungers
and pylgrymes. ¶ The eyghte vertue is to bynde and deter
mine hym self to serue our lorde god. ¶ The nynthe vertue
is to eschewe fornicacion. ¶ The tenthe vertue is to haue
pacience ¶ The enleuenth vrtue is to be stedefast and true
The twelfthe is to be peasible and attempratte and shame
fast of syme. ¶ The thertenthe vertue is to loue Justice.
¶ The fourtenthe vertue is to be liberal and not couetous.
¶ The fyftenthe vertue is to offre sacrifices to our lord
god almyghty for the benefices and gracis that he shewith
hym dayly. ¶ The seytenthe vertue is to worshyp god al-
myghty and to put to hym holy in his protection and defen
ce for resistāce of the in fortunitees that dayly falles in this
worlde. ¶ The saide Sedechias saide that right as it appar
teyneth to the people to be subgect and obrissant to the Roy
al maieste of their kyng or prince right so it behoueth the-
ir kyng or prince to entende diligentely to the wele and

gouuernaūce of his people and rather to wylle the welle of them/than his owne propre lucre/ for by ſimplytude ryghte ſo is the kyng or the prynce/wyth his people. as the ſoule wyth the body/ ¶ And ſayde yf a kynge or a prynce enfor= ce hym ſelf to gadre money or treſor by ſutyl exortacion or other vndue meanes. he ought to knowe he doth amys/ For ſuche treſor may not be gadred wythout the ſequele be to his daunger or depopulacion of his Royame or coun= trey/ & ſayde zedechias yf a kyng or a prynce be neglygent & ſloughfull and take no hede to ſerche and enquyre the dyſ= poſicion and werkys of his enempes thentent wyl and dede of his ſubgettys he ſhal not be longe in ſurete in his re yamme/ And ſayde the people is fortunat and happy that haue a good and a vertuous kyng or prynce dyſcrete and wyſe in ſcyences/ ¶ And mykyl ar the people infortunat whan eny of thyes thynges lacke in their kynge or prynce And ſayde yf a kyng or a prynce for ſlouth leue to doo eny of lytyl thynges that hym ought/and is ordeygned he ſhul= de execute lyghtly after he leueth greter vndon and ſoo conſe quently he may leſe all ryght as a lytyl ſekeneſſe or hurt wythout it be ſone and wele remedyed / may cauſe the dyſ= truction of all the hole body/ ¶ And ſayde yf a kynge or a prynce byleue the fayre wordes and flatterynge of his ene= myes haunge no reſpect to their werkes it is meruaylle but the ſayd kynge or prynce therby ſodeynly take harme.

¶ And ſayde it appertaygneth to a kynge or a prynce to enforme his ſone in vertue and ſcyence and howe he ſhall gouuerne his lande after hym howe he ſholde be ryghtwys to his people. Howe he ſhulde loue and haunte his kny gh tes not ſufferyng them to vſe to mykyl huntyng nor other Idelneſſes/but inſtructe hem to haue goode eloquence and

to eschelde all vanytees. ¶And sayde it appartey-
neth to a kynge or to a prynce. If he wyll haue eny myght
seruaunt fyrst to knowe his gupdyng and condycyons
and howe he gouuerneth hym self in his house and amonge
his felowes/ and yf he vnderstande hym of goode condycion
and gouuernaunce hauyng pacience in his aduersyte re-
teyne and take hym than hardely. And ellys to beware of
hym And sayde Ezechias yf thou haue a verry true frende
that loueth the wele thou ought to take hym more in thy
loue and fauour than eny of thy kynnysmen desyryng thy
deth for to haue the successyons of the goodes/ And sayde
commonely euery resemblance delyteth other. And sayde he
that wyll not be chastysed by fayre & swete wordes ought
to be corrected by sharp and harde correction. ¶And sayde
the grettest ryches is satisfaccio of the herte/ ¶And sayde
he is not riche. to whome richesse lasteth not ne whan they
may be lyghtly take away: but the best ryches is that
thyng that dureth perpetuelly/ ¶And sayde the
obeysshance don by loue is more ferme than that that is don
by myght or drede/ ¶And sayde that experyence is
a goode chastysement. And sayd the lokyng vpon the
begynnyng of the werke. yf it be goode yeueth hope to the
endyng ¶And sayde that goode renommee and fame
is ryght proffytable in this worlde the dedes therof auay-
leth in the other worlde. ¶And sayde it is better a man
to holde his peas/ than speke myche to eny Ignorant man
and to be alone than to be accompayned wyth euyl people.
¶And sayde whan a kyng or a prynce is euyll taughte
and vycious/ better is to theym that haue noo knowlege
of hym than to thoos that be grettest maysters in his
house/ ¶And sayde better is a woman to be

baraȳ than to leeue an euyl dyſpoſed or a vnkinde chylde
¶ And ſayde the companye of a poure vyſeman is bet-
ter then a ryche Ignorāt that veneth to be vyſe by ſubtylte
¶ And ſayde he that offendeth god his creatour by greater
reaſon he fayleth to other. ¶ And ſayde byleue not in hym
that ſeyth he loueth and knoweth tvoth and doth the con-
trary/¶ And ſayd the Ignoraunte men voll not abſtey-
ne them from their ſenſualytes. but loue their lyf for their
pleſaunce/vohat defence ſo euer be made vnto them. right as
chyldren enforce them ſelf to ete ſvete thynges and the ra-
ther that they be charged the contrarye/But it is other vy
ſe vyth vyſemen for they loue their lyues but onely to doo
goode dedys and to leue Idelneſſe and the delectaciouns of
this vorlde. ¶ And ſayde holo may be compared the ver-
kes of theym that entende the perfection of the goode thyn-
ges perpetuell. to theym that voyll but their delyces tranſi-
tory. ¶ And ſayde that the vyſe men bere their greues &
ſorovves as they vvere ſvete vnto theym/ knovvyng theyr
trouble pacyently taken the ende therof ſhalbe to theyr mery
te. ¶ And ſayde. that it is prouffytable and goode to doo
vvele to them that haue deſerued it. and that it is euyl doon
to doo vvele to theym that hath not deſerued it. For all is
loſt that is yeuen vnto them. ryght as the reyne falleth
vpon the grauell. ¶ And ſayde he is happy that vſyd his
dayes in doyng conenable thynges. & takyth in this vorlde
but that. that is neceſſarye vnto hym and may not forbere.
Aplyeng hym ſelf to doo goode dedys and to leue the bad
de/¶ And ſayde a man ought not to be demed by his vor-
des/but by his verkys/For communely vordes ben vayne
but by the dedes is knovven the harme or the prouffit of
euery thyng. And ſayde. vohan that almeſſe is diſtribute

to poure indygent people/it profyteth as a good medycyne: couenably yeuen to them that be sekke but the almes yeuen to the not indygent. is as medycine yeuen wythout cause/ ¶ And sayde he is happy that wythdraweth his ere and his eye fro all cupll thynges/ ¶ And sayde. the most couenable dyspence that eny man may make in his lyff/ it is that is sette in the seruice of god/and in goode werke/ ¶ And the seconde is that is that is spended in necessarye thynges that may not be forborne. as mete drinke clothyng and for remedyes ayenst sikenesse and worste of all is that is dispended in syn and cupll werke/

HErmes was borne in Egypte and is as myrrl to say ther as mercury. and in ebreu as Enoli. whiche was sone to Jareth the sone of Matusale. the sone of malaleel/the sone of Caynan/ the sone of Enoes sone of seth sone of Adam. and was afore the grete flode called Noes flode/After ꝑ fil there another lityl flode. whiche drowned but the countre of Egypte onely afore the whiche the sayd Hermes departeth thens/and went through all landes tyl he was foure score yere olde and .ij./ And wyth hym hadde lxxij. persones of dyuers tonges whiche all wepe stered exhorted the people to obeye our lord god/And edyfyed C vij tounes whiche he fulfylled wyth sciences/ And was the first that fonde the seiences of sookes/ and establysshed to the people of euery clymat lawes couenable and appartenynng to theyr opinyons/to the whiche hermes the kynge in thoo dayes yaue grete audiẽce & obeyssauñce in all theyr landes & so dyde thenhitante of the Isles of the see he constreyned them to kepe the lawe of god in sauyng trouthe to dispyse the worlde to kepe Justyce. to wynne the saluacyon in the other worlde he commaunded orysons and prayers to be

ſeyde. and to faſte euery wyke oon day to dyſtroye the ene
myes of the lawe to yeue almes to the poure goddys peo;
ple that is to ſay to the feble & Impotent/ he cõmaũded that
porke fleſſhe & camelys ſhulde be eten. & ſuche ſemblable me;
tes/ & cõmaũded them expreſſely. that they ſhulde kepe them
fro pariury/ he ſtablyſſhed many feſtes at certayn ſeaſons/ &
ordeyned alſo dyuers perſones to offre ſacryfyces at the
ryſyng of the ſonne. & ſomother at the firſt newe moone. &
at the conjunction of the planettes/ & alſo whan the planet
tes entre in to their houſes/ & whan they aſcended & whan
they deſcended/ The ſacryfyces were of many thynges that
is to ſaye of roſes. of flourres: of greynes. of wheet of barley
of frutes. of grapes: of lycours. of wynes: And the ſame
fermes ſayde that it was noo Recompenſe ſuffycient/ to
thanke god onely for the grace he hath ſent vs. And ſayde
O thou man yf thou dredeſt god wele. thou ſhuldeſt neuer
fall in to the pathes that bryngeth man to harme. ¶ And
ſeyde make not your clamours to god as Ignoraunte full
of corupt wylfulneſſe/ & be not inobedyent vnto oure lorde
god: nor treſpaſſours to his lawe/ And wyl noon of you
do to your felowe. otherwyſe than ye wolde be don to. but be
concordaunt and loue to gyders. Vſe faſtyng & oryſons in
pure & clene wylles. conſtreyne you to do goode dedes hum;
bly and wythout pryde in ſuche manere as of your werkes
may growe goode fruytes/ & kepe you oute of the company
es of theues of fornicatours/ & of thoos that vſe euyl wer
kes/ ¶ And ſayde kepe you that ye be not periured: and let
trouth be alway in your mouthe & ſwere not but ye & nay.
enforce you not to cauſe them ſwere that ye knowe wyl lye
leſt ye be parteners to their pariury/ put your truſt in god
that knoweth all ſecretes & he ſhal Juge you in equyte. at

the grete day of Jugement when he shal yeue remuneracio̅
to the goode for their goodnesse & punysshe the euyl for their
vnthriftynesse. And sayde be ye certayn that the redemptor
our lord is the greteste sapience & that greteste dylectacion
that one ought to haue. of whom all goodnesse cometh.
& by whom al the yates of wytte & vnderstādyng ben opened
And god that hath loued his seruantes hath yeuen them
discrecion: & hath establysshed prophetes & prophecyers. & my
nistres fulfilled wyth the holy goost by the whiche he hath
manyfestely shewed vnto them the secretes of the lawe/ &
the trouth of the sapience to thentent that they shulde eschue
all erroures & applie therin to al good dedys and sayd vse
sapience: & folowe the lawes. be mercyful. & garnysshe you
wyth good doctrynes thynke & loke wele vpon your wer-
kys wythout hastyng you to mykyl. & in especial whan ye
shal punysshe mysdoers & yf ye vse eny maner of thinge lyk
ly to synne be not shamefaste to withdrawe you therfro. &
to take penaunce for the same/for to yeue other exemple for
yf it be not punysshed in this world it shal be at ỳ grete day
of Jugement & suche shalbe tormented wyth grete peynes.
wythout eny pyte taken vpon them: And sayd correcte you
by your self & folowe the wyse men kepyng of hem good
vertues/ & lette all your desyre be/ to wynne good renomme
& fame employe not your tyme & your mynde in falshede nor
in malyce/ & sayde loke ye sette noo baytes to ỳ noysance of
eny body/ nor ỳ ye seke theyr hurtes by cautelles or subtil-
tes/ For suche workes wol not be hyde but at the last they
woll appere/ And sayde constreyne you to annexe the loue
of god & of your feyth vnto sapience & yf ye do so all your
lyf it shal be to you a grete prouffytable wynnyng & of that
noble vertue shal come vnto you grete benefices than yf ye

shuld assemble grete gold & syluer or other tresours not dis
pable/ for it shalbe to you a grete rychesse in the other worlde
that neuer shal haue ende. And sayde be al one wythin and
wythout in that ye shal speke/ & beware that your wordes be
not contrary to ỹ thoughtes of your hert. And sayde hum
ble & obeye your self to your kyng & your princes & worshi
pe ỹ grete mynystres vndre them loue god & treuth & yeue
true counseyle to that entent ye may the more hooly wyth
your good penaunce be in the waye of saluacyon. And say
de. yelde louyng vnto our lord aswele in your trybulacyon
as in prosperyte in your pouerte aswele as in your ryches:
& sayd. ye shal here hens noon other thyng but your werkes
& therfore. beware ỹ ye Juge not vniustily/ & desire rather to
haue pouerte in doyng good dedes, than richesse in synne/ for
richesse may soon be lost. & good dedis shal euer abyde/ & said
beware of to mykyl laughyng & mokkyng eny persone. al be
it. ye perceyue in hym eny foule or euyl tatche/ Yet rebuke
them not dishonestly/ but thinkie ỹ god hath made you all
of on matere & might haue made you as euil as he wherfore
ye ought to thanke his goodnesse ỹ hath shewed you suche
grace & hath kept you from myschef in the tymes past and
present/ And pray hym of his mercy he wyll so kepe you
forthe/ And sayde yf it fortune that the enemyes of your
feyth wyl dispute wyth you. by dyuerse & sharp sepeng an-
swere them in swetenesse & in humylyte prayng god to be of
your counseyle & ỹ he wyl addresse al his creatures to ỹ good
feith for their pretual saluacio/ & said. be silent in cōseyll &
be wel ware what ye speke afore your ennemyes leste ye re
semble hym that seith a rode to be betyn wyth all & sayde ye
may not be Juste wythout the drede of our lord god/ by the
whiche ye attayne helpe of the holy goost/ that shal open you ỹ
gates of paradise wherin yout saules shal entre with thoos

that haue deserued euerlastyng lyf. And sayd eschewe the cõpany of thoos that loueth poy not of euyl propel of drunkeny men & of Ignoraunce. & whan ye thinke eny good thought execute it & ye may incõtinẽt leste ye be let or withdrawen ther fro by eny sinistre or euyl tẽptaciõ. and said haue no ẽnuye though thou se eny prosperite cõm to any euyl man/ for his ende shal not be goode. And sayde. make your chyldren lerne goode in their youthe or they falle to malice. & so ye shal not synne in them ¶ And sayde worshipe and pray to our lorde with a clene wil & adresse al your desires to him and he shal helpe & enhauce you. what part so euer ye go. & subdewe your enemyes vnder you. And saide. whan ye wil faste. make first clene your saules of al filthe. ỹ your fastyng may cõm of pure hert without eny euill cogitacions whiche god reputeth vile & as ye ought to abstcyne your self from metis. so ought ye to abstcyne fro me synne. for it satisfyeth not to spare metes and do euyl dedis. And saide in your ponge age visite our lordis houses & lete al your orisiõs be in swetenesse & humilite without pompes or pride & whan ye be mooste mery in your houses with your folkes haue in remẽbrance of our lordis poure indygent people. & departe vnto them your almes. & sayde/ peue cõforte to prisoners. to them that be in sorowe. & trouble. hele the sicke. clothe the naked. peue mete to the hungry drynke to the thursty: herbewowe pilgrymes make satisfaciõ to your creditours & pacientely suffre the Iniuries that ben don vnto you. & saide discõfort not them that ben in afflictiõ but helpe them with swete & pleasaunt wordes. And yf it be suche as affore haue hurte you benignely for peue it them satisfyng you with the peyne that they suffre and saide enforce your self to wyn ne. frendis. & thã first peue them ar ye put to moch truste

in them left it be to youre hurt/ and that after therof ye re-
pente you. ¶ And sayde he that god exalteth in this world:
he ought to take no pride nor vayne glorye in hit/ nor repu
te him self gretter than one of his felawes for god hath ma
de riche & poure of one creacon throughe whiche all be exalt
¶ And sayde he ware that in your Ire or Indignacion ther
escape out of your mouth noo foule woordes. for it is dis-
honeste & engendreth hate. it is not conuenyent for hym that
wol haue science to seke it by mede or for money but onely
by delectacion and bycause it is more precyous than other
thynges. ¶ And sayde that kyng is good and noble that
causith in his Royame goode lawes to be kepte and main
teyned/ and the badde to be layde downe. And saide largesse
se and liberalite is kno wen whan a man is in necessyte &
pourete. and pacience. whan oon hath power to Juge & be
auenged ¶ And saide he that worshipeth the wyse men lou
eth Justice & doth goode dedis. & enforceth hym to wynne sci
encis & goode condicions and therfore he shal finde that li-
keth hym in this worlde or in the other. and seith he is vn-
happy bothe here and there that hath wytte & wol lerne noo
sciẽce ne doctrine. ¶ And sayde he that wyl not teche that
that he vnderstondeth in sciẽce & good condiciõs. he shalle ge
ner to the Ignoraunse of fowlward folke. & he that denyeth to
teche sciẽce to hym that it is conenable vnto he ought to be de
priued of his benefice in this world. but ther is noone that
doth so saue. Ignoraũt folkis. whiche commonly been enuy-
ous fowlward & il willed. And saide liberalite and largesse
be bettir in science than in richesse for the renomme of a wy-
se man abydeth. and the richesses abydeth not. And a man
ought not to offende nor hate hym/ that hath trespassed
vnto hym. but ought to do goode ayenst harme for the

werkes of the wiseman is preued in .iij. thinges that is to seye to make hys enemyes his frendes And to make the rude connyng/ And to reforme the euyl disposed vnto goodenesse. ¶ And said He may be callyd good whan other fare the bettir for his goodenesse. And sayd he that loueth the wele of his neyghbour as his owne. ¶ And saide That grete science prouffyteth litil to a couetous man. But litil scyence prouffyteth moche to hym that withdraweth his courage from couetise. And said. That the lyff may be resemled to the fleyng of an awoe. And the deth is like the lyghtyng thewof. ¶ And saide It ys more merytory and bettir to haue pytie vpon the foole than vpon the worldely wyseman. And said. He that holdeth hym not satysfyed with that/that god had sent him/ deserueth not to haue more.

¶ And said a repoter or a contryuer of talys comonely/ other he lyeth to him that he telleth them/ or he is fals to tho os that he hath seyde yt of. ¶ And said derysion and scornyng putteth away and wastyth loue as the fyere doth the bronde ¶ And saide. The enuyous man is frendely to hym that is present and in his absence is his ennemy and so he woeth hym/ his frende by worde/and ennemy by dede. And said an enuyous man serueth of noght but to dispraise alle other. ¶ And saide he is right sure that feleth hym self withouten gilt and is in none sureté that wyl not knowe his owne gilt. And sayde. Be ware obeye not vnto couetyse for whan ye wold it wyl not obeye vnto you. And sayd he that yeueth good conseilke to other folkis begynneth to do profuffyt to hym self and was axed of the said termes what it was that moost letted & troubleth man/ he answerd Ire and enuye after they axed hym wherfore the wise mā stode more atte yates of the riche mā than the riche man atte yates of ỹ

wyse man. And he answered. the wyse man knowyth the prouffit of the riche and the ryche knowyth not the prouffit of the sciencial wise man. And saide he that hath witte & discrecio & knowyth it not in dede resembleth the tree/ that bereth no frute. And saide he is wise that knowyth Ignoraunce and he that knowith it not is ignoraūt/ and he that knowyth not him self. howe shulde he knowe or deme another ¶ And saide ther be .ij. maners of men the oon seketh & can not finde the other findeth and can not profite. And saide sapiēce is like a thing fallen in a watre which can not be founde. but by them that wol serche and sette it from the bottom ¶ And saide with oute chastite a man can not be verry parfightly wise/ & without witte he may not be parfight in science ¶ And saide discipline is the ornemēt of witte/ with the. which euery man ought to cueriche himself ¶ And saide it is not honeste to chastise a man afore all folkis/ rather a part ¶ And said whan a man/ often excuseth himself his knowen gilt/ it causith his crowne the more to be remēbred ¶ And said/ the Ignoraunt persone is but litil/ al be it he be old. and the wise is mocke/ al be it he be yōge. And the worlde dispraiseth nowe adayes thoos that afor it was wont to worshipe the erthe wasteth and etteth them that afor it was wont to norysse and fede/ ¶ And saide the fole is knowen by his wordis. and the wise man by his werkis ¶ And said therbe fewe folkis enuyous of a dede man/ but therbe many that wol lye vpon them. & said he mery and glade and It suffyseth to angre the enuyous man/ And ther was axed of the said hermes/ why he maried him nat/ he answerd he that can not swymme in the see alone shulde he bere another in his necke swymmyng ¶ And sayd kepe the oute of the company of a Jangeler

Which resembleth to a thyng that semeth good a fyre/ and nygh It is ryght nogh. ¶ And said; He that Wolle do euyll at thyn Instance ayenst a nother/ Eyght so Wil he at his Instance do ayenst the. ¶ And sayd/ he that Wil preyse the of Vertues that ben not in the/ & thou reioyce hit/ he may Well alledge the Vices that he seth in the. And sayde/ Ire troubleth reason/ and letteth alle goode Werkis & furthereth all euyll. ¶ And sayd he that labowreth in that/ that may not auayle leseth therfore that/ that myght prouffyte ¶ And sayd the hurte & the trouble that is don caused by euil reyse let tith the desire and Wele of the goode. And said Whan thy frende erreth or mystaketh hym ayenst the. yet as mocke as thou may departe not from his amytiee/ but assaye the meanes to redresse hym. And said Wyse kynde & true is he that Wil lyghtly forgete the errour of his frende. And said/ It is bettir chastyse thy self than lete other do. And sayd. The goodenesse that cometh of an Ignoraunt man/ Is like therbis that growe on a dong hill. ¶ And said an euyl felaWe is like a tree kyndeled Wherof the one branche setteth the other a fiere. ¶ And sayde/ The noblest thyng that god hath made in this Worlde is a man/ and the richest thing to hym is reason by the Whiche he kepeth iustice and escheweth synne. And said the fole Wyl knowe in hym self no Vile thyng & thei gnoraunt Weneth lightly a thing be other than it is. & the suspectious man maketh many doubtes of that that he knoweth. And said a Right recommendable thing in heuen & in erthe is a true tunge. and said. a kyng or a prince ought not to yeue lordshippes nor auctorites. but to goode & merciable folkes. and therfore they shuld loue them/ as the fadre doth his children. And saide it sholde suffyse a man & ought to holde him self recõpensed Whan his aduerse partie

requyred of hym pardon And it was axed hym what was a liberal thynge. he sayde to yeue syluer to vnkynowen men for the loue of the kynowen men. and to for yeue them that haue noied hym/ for the loue of them that haue holpyn hym and sayde the lyf in this worlde is so shorte that ther ought none conceyue hate nor wille harme to other And sayd establisshe & ease thyn Ire. With thy pacience/ thyn Ignorance wyth thy sapience/ thy forgetfulnesse/ with thyn remembraū: ce. And sayd it is a goode signe/ whan a child is shamefaste/ for it shewyth he shulde haue witte And sayd it is wel don that thou do good while thou art in prosperite for paraūture in aduersite thy power shal lacke and sayd he puttith hym in danger. that abideth in a prouince/ where ther is no lorde that wyll venge the Iniuries doon therto. where ther is noo Juste Juge where ther is no wyse leche/ where there is nō habondaūt market & where there is no rennyng water. and sayd it appartaigneth to euery man with all his power to seke sciēce. & ther with to fortiffie hym hauyng a good eye vpon his enemyes. & be ware he be not vpsyd to highe in pride by lordshyp or other richesse. his wil his wordes & his dedis alway to be egall & so shal god loue hym & his successyon. And sayd ther may none escape to be atte grete day of Jugemēt & his helpe shal be there by. iij. thynges. discrecion/ chastete & goode werkes/ alle thynges may be lefte. Saue goode dedis. Alle thynges may be chaunged/ Saue nature/ Alle thynges may be redressyd and reformed/ Saue euyl dedis/ Alle thynges may be eschewed Saue deth and the sentence of oure lorde. ¶ And sayd It is no meruaille though he be goode/ that is not couetous. But It were grete meruaille/ If a couetous man were goode. ¶ And sayde The erour of a wyseman may be ressemblid to a Crased

ſhip whiche in dwellynge her ſelf. Dwelleth many other.
¶ And ſayd truſte is in maner of a bondeſhip. And my
truſt is a liberte ¶ And the ſaide Hermenes correctynge
kyng hamon yaue him this precepte and charge loke that
firſt afore all thynges ye loue/ drede/ & obeye/ our lord god
And ſaide all men that haue dominacion and lordſhip vpō
the peple ought alwaye of neceſſite/ to haue. iij. thynges in
mynde Firſt to remēbre the peple/ that be ſubget vnto hym
Secundely al be it that they be in his ſeruytude/ yet ought he
to his power to kepe them in frauchiſe and liberte and not
in thraldom. Thirdely howe his lordſhip and power in this
worlde may not longe endure. And ſaide/ o kyng hamon
it behoueth the to kepe thy ſoule/ Right wyſely in wyl and
worde and thou oughteſt not to be ſlowthfull to the diſtruc
tion of the myſcreauntes but to conſtreyne them to obeye
our lord god and deſire not to haue eny richeſſe without it
be rightfully goten for thinke verily the peple wyl alwaye
obeye to them that do rightfully and wele. & that wol mayn
teyne them & there may no wele be in a reyamme without
it be habūdaunt of peple/ for the decay of a reyām is falw
te of peple. And yf they withdrawe hem the prince is left
lorde alone and therfore remembre wele thy dedis and eftſo
nes thynke on thy ſoule & put in that gariſon all that thou
ſhalt haue nede of in the other world & yf it happen that thou
muſt goo in the werre in thyn owne perſone/ kepe ware wele
that thyn ennemyes ſurpriſe the not by ſlowthful ſoiour
nyng. & when thou gooſt to bataile loke that firſt thou ſoli
cite & exorte thy peple as corageouſely as thou can. & loke
that alle thyn habilmentes of werre be redy & euery man ſet
in hys ware & appointed howe they ſhal fight & ſette oute
¶ And kepe ware/ wele that thou be not ſurpriſed by thin

enempes. for lakke of watche and good eyyal/ Therfore multyplye thy fowde watche and thyn aspyes so that thou mayst alwaye knowe the guydyng of thyn enemyes: and loke that thou be sure they deceyue the not. And whan thou shalt commaunde thy folkes to doo eny thyng loke secretely whether they haue obserued it after their charge or not/ whiche shal make them drede the more to offende the. ¶ And whan thou shalt commaunde ony lettres to thy clerke to be made signe nor seale them not tyl thou haue ouerseen theym/ for many hane ben dyscepued therby/ Ware thou be not to familyar wyth them that thou knowest not. Vttre not the secretes of thy hert/ but to them that thou haste proued. and knowest true vnto the. gouerne the so wysely that thy knyghtes/ and the people may haue pleasyr of the. and gladde to be in thy company/ And delyte them to see the ryghtfull and of good gouuernaūce/ Slepe no more than shal suffyse onely for the sustentacion of thy body/ And the rest of thy herte: and entremete not. nor let thy werkes be/ but in ryghtwoytnesse and trouth wythout dissymulacion: and slouthe nor delay not that thou must nedely execute. susteyne and loue also thoo that be the grete multyplyers. that is to saye the commones that labour the erthe/ by tylthe & sowynge seedes. Vpon the same. by the whiche ỹ ropames & the people be sustayned. the knyghthode multyplyed/ and the houses full of rychesse. Wherfore suche thinges wol be greately kept. and cherisshed/ ¶ And it behoueth only to worshyp thoos that be goode. euery man after his discrecion condycion and sycence to that entent that the people may so knowe them/ & be boūteuous to all thoos that seke sycences. to corage them the more to lerne and entende to studye/ so that the Royamme or prouynce. may be the

letter for their commynge. Kepe thy self to punysshe malefac
tours/ & thoos that putteth the in daunger or trouble with;
in thy Royamme or lordshyp make strykie of their hedes pu
blykely that other may take example by them/ a Theffe lete
his hande be strykien of to a Robber of the hygh waye/ Let
hym be hanged that the waye may be ꝑ sure. Brenne the
sodomytes and punysshe the men take in fornycacō after
their estate & the women in lyke wyse war the wordes of
lyers and suche punysshe/ se the presoners ones in a moneth
& delyure thoos that ought to be delyuered and yeue them
of thyn almes/ punysshe incontynent thoos that deserued
it/ yet not so hastely but that they may haue leyser of
repentaunce / and that other let hem be kept tyl thou kno:
we the trouth. Whether they be gylty or not/ be ware also vse
not thyn owne counseyl onely but be aduised by men of age
and dyscrecyon. and suche as ben expert in many thynges &
Lohan thou shalt fynde one suche Juste and Ryghtfull be
counseyled by hym. or ellys. reporte the to the most holso:
me opynyon of all thy counseyllours/ and god shal helpe
the/ ¶ And sayde he is noble that vsyth goodnesse and it
is a grete goodenesse to vse Justyce and chastyte/ and to pe:
ne lyberally or it be axed. ¶ And sayde whan a kynge or
a prynce can nor wyll restrayne his euyll lyers and coue:
tyse bold shulde he reprene his seruaunts and whan he can
not correcte his propre seruaundes/ Hold shulde he correcte
and gyde all his people/ and specyally thoos that ben ferre
from hym therfore it behoueth a kyng or a prynce fyrst to be
lorde ouer hym self and after vpon other by ordre. ¶ And
sayde a good kynge or a prynce shulde not be to full of sus:
pection/ For it wolde make men dralbe from hym ¶ And
also he ought not to haue eny of that despocyon in his

house and in especyall backbyters contryuers or reporters of tales: for whan there is dyuision or trouble in a kynges or in a prynces house lyghtly noo good counseyllours or seruantes wyl abyde there.

¶ Ac sayde he that can not restrayne his Ire hath noo power ouer his wytte/ And sayd a wyse kynge or a prynce oyght not to make comparysons nor dispute indiscrecion wyth a gretter and a myghtyer than he is/ ¶ And sayde whan a kynge or a prynce hath conquered and doeth come his enemyes he ought to mayntene them in Justyce. in good custumes and lyberalyte and pacience. And so may he make of enemyes his frendes/ ¶ And sayde/ yf a kynge or a prynce assembled an outrageous tresour and dispende it not as it apertayneth he shal lese both it and his Royame. ¶ And sayde. the people ar to a kyng as the wynde to a grete fyere: for the more the wynde is the stronger is the fyere. ¶ And sayde a kynge or a prynce ought to knowe thoos that wele and truely haue serued hym/ And establysshe thoos aboute hym self after trouth wytte and connyng/ and ought to yeue & be bountewous vnto them after their merytes. And yf he geue by wyll to noughty folke that haue not deserued it It putteth abeye the courage of his good seruantes to serue hym wele eny lenger. and so shal he be hastely so full of noughty people that when he wolde he can not be delyuered of theym/ ¶ And sayde it is conuenyent for a kynge or a prynce to lerne and knowe but not all for there is many thynges that a kynge or a prynce ought not to knowe nor vnderstande/

¶ Alquinus sayde. that men receyue grete benefyces daily of god our creatour. al be it that they be synners Than they be bounde to thanke hym for his graces/ and to

aske hym pardon for their trespasses/ ¶ And sayde many thynges seme ryght good. that be ful badde. and after gretes by blamed/ And many thynges be dispraysyd in the begynnyng/ that afterward/ ben founden goode and desyred. And sayde better it is to the to haue grete necessyte than to borowe of hym in whom thou hast noo truste. ¶ And sayde yf thou labour to teche a fole. the more shal folye encrece. And sayd I merueylle of thoos that absteyne them from metys noyng to the body and maketh noon abstynence of synne ¶ And sayde multeplye sylence for that auoydeth perelles and vse trouth whiche dysciplyne shal mayntayne the & thy werkys and he that wole wele kepe the feyth. ought to lene to his frende of his goode. And to be gracyous to them that be knowyth good and no denyer of Justice to his enemye/ & to eschewe all thyngis. that toucheth dishonour/

OMer was an auncient Sercifyer in grece & of the grettest astate there/ he was after Moyses. v C. ly/ yere he made many good thynges/ and all the Sercyfiers of grece folowed his disciplyne. The whiche omer by fortune was taken and empryſoned and put to be solde as a pryſoner or a bondeman/ and than oon axed hym wolens he was he sayde of his fadre and of his modre. wyll thou that I shal beye the. And he answerd wolyy axest thou me counseyle / what thou woldt doo wyth thy syluer: And they axed hym wherto he was good. he sayde to be delyuered. And so abode longe in pryſon/ and at the last they lete hym go. he was a man fayre formed and of large stature/ and lyued. C. vnj. yere: And here afterr folowe his seyinges/ he is discrete that can refrayne his tonge/ And sayde he that werkyth/ by counseylle peryeth hym self rest and labour to other/ ¶ And sayde it is a

frendely lyuyng to dele wythout fraude and barat/ ¶ And
sayde accompanye the wyth good people. and thou shalt be
oon of hem/ acompanye ꝑ wyth badde. & thou shalt be oon
of thoos/ ¶ And sayde he is goode and lyberal that ap-
plyeth hym to good werke and clene. And that putteth
them in execucion or euer ther come eny occacyon of em-
pesshement/ ¶ And sayde. the hert shyneth in vertue and is
sure whan it is set in sapyence/ and fraude and barat is the
frupt of euyll thoughtis/ ¶ And sayde the mouth shewyth
ofte what the hert thynketh. And sayde the lokie shewyth
somtyme the dyspoſicyon of the hert afore the wordes ben
spoken. ¶ And sayde it is a grete sureté for a man to pur-
ueye by tyme in his causis. ¶ And sayde. It is merueyle
of a man/ that may be in resemblaunce to god and enforceth
hym self to be lyke to the beestys/ ¶ And sayde. be ware
thou do ne take noo thyng/ that thou feerst to be accused of
For yf thou doo thou shalt be the accuser of thy self/ And
sayde payne thy self to wynne goode condycions and vertu
es/ For therby vyces and harmes shalbe eschewed/ ¶ And
sayde ther was somtyme a wyse man shaped out of a bro-
kien and lost shipe in to an Isle of the see/ and so beyng ther
alone drewe a fygure of geometrye vpon the sandys/ where
wyth he was foude by certayn shipmen that brought hym to
the kynge of that grounde. tellyng hym that cas and auen-
ture/ And therfor the kynge sent throughe all his prouyn-
ces and charged them they shulde enforce them self to lerne
and haue suche connynge as shulde byde wyth them after
their shyppe were lost that is to saye/ scyence and good wer-
kys/ ¶ And sayde. a man beryth wyth hym ij. Vessels the
oon before and the other behynde: In that byfore be the er-
rours and vyces. of other folke. In that behynde bee his

owne. ¶ And sayde to his sone. beware that thou be not couetous. for yf thou be couetous. thou shalt be poure: And sayde. yf thou be pacient thou shalt be praysed. yf thou be prowde/ thou shalt be blamed: ¶ And sayde a man is better than all other treastes of the erthe. ¶ And sayde sappence is as to werke by scyence/ ¶ And sayde/ kinowlege is better than Ignoraunce/ ¶ And sayde this world is an house of marchaundyse some wynne therin by their goode dedys and some lese by their euyll gouernaunce/ And sayde by grete dylygence som men attayne to their pourpose/ ¶ And sayde he that hath grete myght and gouernaunce in this world ought to haue noo grete tmoyssyng. and he that hath noon is dispreysed/ ¶ And sayde ther is noo wyckiedder thyng than lying/ and ther is noo goodnesse in alyer

Salon was of athenes and made many bokes of practicacyons/ and establysshed the lawes there whiche was a cyte in thoos dayes fulfylled wyth wyse men he made many verses techyng folkes to eschewe their propre wylles. ¶ And sayde. whan thou wylt do eny thyng folowe not thyn owne wyl but seke counseyle and therby shalt thou knowe the trouth of the werke/ It was asked hym what was the most dyfficulte in a man he answerd to knowe hym self. to kepe his fraunchyse or lyberte/ to speke in places where he ought not to be angry/ wyth ỹ he may not amende. and to coueite that. that he may not haue. And said the thyngis of this world ar establysshed by lawes. & ỹ lawes be susteyned by ij. thynges that is to say by swerde & by banere. & sayd to his dysciples. ware ỹ ye be no mockiers for that engendreth hatered/ And saide the vertuous lawdes of a man be not thoos ỹ he yeueth hym self. but thoos that

ley yeuen hym for his good werkes / And it was asked hym who was lyberal he sayde he that vsyth lyberalyte not co uetyng other mennes goodes / ¶ And sayde an euyl tonge was sharper than a glayue aryche man asked hym what were his goodes / he answered my tresor is suche ỹ no man may haue it wythout my wyl & may not be amynisshed for no thyng that I yeue of yt. but ỹ mayst departe wyth noon of thyn. wythout dympynuacyon / And sayd yf thou wylt: the loue of thy frende shal abyde ferme vnto the. be curtoyse to hym & spare hym in his angre or errour / and sayde thou oughtest not to peue a man gretter prepsyng in his presence than he is worthy / for he knowyth the trouth. And was ared hym how a man shuld wynne frendes / he answered in worshippyng and seyeng good of them in their absence / ¶ And sayde a good soule hath neyther to grete Joye nor to grete sorowe for she reioyssed not but whan she seth good thynges and noon euyl and hath noo sorowe. but when she seeth the euyl thynges & non good And whan she lokied on al ỹ world she seeth the good & the euyl so entermedled that she shuld not symply reioysse her self nor trouble her self angerly / And sayde a kyng that doth right & Justice shal regne & gouerne wele his people / & he that doth Iniustice & Violence setteth another to regne for hym / and said it behoueth a kyng or a prynce first to ordre & dresse hym self & after to dresse other or ellys he shuld be lyke hym that wolde dresse his shadowe afore hym self. And it was askyd hym whan Contrees & Townes wer wele gouerned. he answered and sayde whan their prynces rule them after their lawes.

Sabyon was a grete deffendour of his neyghbours and hadde certayn frendes whiche a kynge wold slee / ¶ And whan the sayde sabyon vnderstode it

went wyth them in resystence of ỹ sayd kyng whiche king assembled so grete nombre of knyghtes ayenst hym that he was dyscomfyt & taken/and was cõmaũded to be put in engyne & tormented wythout he wold accuse them that were consentyng to make werre ayenst the kyng. Whiche sabyon aũswerd that for no payne he wold not tell that thyng that shuld noye his frendes. And in dede keeping in the engyne cut his tong wyth his owne teth/to thentent that he myght not accuse his felowes & frendes. And the sayd sabyon lyued yl viij. yere & here after folowyth of his sepenges to his disyrypples. & sayde yf ye lese eny thyng say not ye haue lost it but saye ye haue restored that was not yours. And sayde to oon of his disciplis/multyplye thy frendes & that shal assuage thy care. And sayde a wyse man ought to be ware how he wedeth a fayre wooman for euery man wyl desyre to haue her loue. And so they wol sette their pleasyrs to the hurt & displayser of her housband. And sayde delectacion in Ryches is a dangerous vice. & there cam on of his seruaũtes vnto hym on a tyme & tolde hym that his sone was dede & he answerd that he knewe wel that he was mortal & not Immortal/& a man ought not to drede the deth of the body but the deth of the soule/Oon asked why he sayd so. considerynge that he helde thopynyon that a resonable soule myght not dye/he answerd Whan a resonable soule is conuerted to the nature of a beest wythout vse of reason all be it that it be sustaũce incorruptyble yet is she reputed for dede/for she leseth the Intellectif lyffe/he fond a poure man sittyng vpon the see syde weppyng for thaduersites of this worlde to whom he sayde. dispayre ỹ not for yf thou were wyth grete ryches in the myddel of ponder see in grete danger of thy body & of thy goodes thou wold wysshe right hertely to be

here wyth onely thy lyf saued/ also . & yf thou were prysoner and the keepers wold sle the/ and take from the all that euer thou hadest thou woldest be glade to haue onely the delyueraunce of thy body/ the yong man answerd that he tolde hym trouth wele than sayde Sabyon vnto hym nowe thynke than that thou hast ben in al thise dangers & hast ascaped them and art nowe at thy free lyberte therfore holde the content wyth the state that thou nowe standest in/ and so the yong man departed gretely recomforted/

Ypocras was disciple to. esculappus the secõd whiche descended of blode Royall. And he was the first fynder of the art of phisike whiche he shewed & taught to his children & cõmaũded It shulde not be lerned to eny straungers but oneli from the fadre to the sone and so the said sciẽce to rest in them & commaunded that they shulde dwelle in the myddel habytacion of grece in iij. Isles/ & ypocras rested in the Isle of thau/ and in the ij. other Isles the studye was lost in his dayes The oppynyon of the fyrst Esculappus was that phisike shuld be vsed onely by experiẽce for it was neuer founden but onely therby And so was it vsid M. iij C yer after that tyl another phisicyẽ came called methious whos oppynyon was that experience wythout reason was a dangerous thyng. & so they vsed these ij. oppynyons vij C yer tyl another phisicien cam called bramardes/ whiche dispraysed the experiẽce saying that to many errours grewe ther by & yf in occupying phisike a man ought to vse reason onely. Not wyth standyng he hadde. iij. disciples whiche helde after hym iij. dyuers oppynyons/ The oon vsed experience onely/ The other reason onely: the thyrde subtyl craftes and enchantementes. And soo these iij. weyes were vsyd vij C. yere tyll that plato cam whiche taught dyly: gently the sayenges of his predecessours in his sayence

and ſhewed that experience onely was dangerous and reaſon onely could not be ſufficient and tooke the bookes aſwell of ſubtyl craft̄e/and enchauntemēt as thoos of onely reaſon & brent them all but thoos that were of reaſon & experience to gider he retayned and kept hem and cōmaūded that they ſhuld be vſed/and after his deth he lefte the craft̄e to.v.of his diſciples The firſt to ordeigne phiſike to the body/The.ij.to kepe and to lete blode/ The.iij.to hele wounds The.iiij.to hele ſeke eyen The.v.to kinytte and hele broken bones and aftir this came.Eſculapius the.ij.which taught diligentely the diuerſe opinions.And in eſpecial thoos of plato which he vſed and tooke for moſt true and reſonable

¶And he left after hym three diſciples that is to ſey. Ypocras and.ij.other which eyed and ſo reſted that ſcience & craft̄e onely in hym than reſted ypocras alone parfyght in vertues in his dayes vſing reaſon The which ypocras ſeeyng the craft̄e of phiſike in wepe of poicion bycauſe alle his felawes were ded. and that he was left onely in the Iſle of thau Thought that he wold for the mooſt prouffyt that the craft therof were ſhewed/ and taught not onely to his children and kynneſmen. But generally to alle that were apt to leene it. And dampned in that ſcience diuers thynges and added to certayn compplacions in breue wordes. And commaūded his.ij ſones that were mayſtres of ſciences that they ſhulde ſhewe It gentrally.for he ſayd It was more couenable þ It ſhulde be taught to ſtraūgers able & apt to the lore.than to his owne kynneſmen not diſpoſed to lern.¶And as he ordeyned was don and Is vſid to this daye and in his lyff he ſhewed hit to diuers ſtrangers and made hem expert therin taking promiſſe of them to teche it further/ It happed that a kyng of perſe called

defour sent vnto the kyng of thysle of thau called pylate pra
yng hym to sende hym ypocras/and he wolde yeue hym. ¶
kynt alles of golde and than was the lande of greee deuided
in many kyngdoms of the whiche somme gaf truage to the
kyng of perse. And so dyd that of thau/The whiche bade y-
pocras go to the sayd kyng of perse/ for to hele certayn pesti-
lences that were than in his Royaume Seyng If he went
not It myght be to grete a danger to the Isle seeyng the sa-
yd pylate was not of power to resiste the said kyng of perse
The whiche ypocras answerd that he wolde neuer goo to he
le the ennemyes of greee/ Also thenhabitauntis of the tow
lees where he duelled in sayd they hadde leuer deye than ypo
eras shulde departe from them. The sayd ypocras was.
Cxlvj. yere after Nabugodonosor/he made diuers bookis of
physik of the whiche. yyy. he hadde ¶ of thoos. xij. the most
he studyed by order/ Other bookis he also hadde of galiens
making the sayd ypocras was of litel stature grete heed
croke backed /moche studyeug and of litel langage. ¶ mo-
che lokyng down to the erthe holdyng in hys honde a flabote
mye of munycion for latyng blood or a grene braunche pro
uffytable to the eyen/he lyued four score. vj. yeres wherof he
employed. xvij. in studye and the remenaunt in exercisyng
of his connyngys. And here folowyth diuerse of his sepen
gis. Pouertie in sureté is better than richesse in fere ¶ And
sayd that the lyf is thought short/the peyne is thought lon
ge experience harde to come bye and Jugement daungerous
¶ And sayd the helth is not to be slowthfull in goode ex-
ercises and not to fil hys body whiche wynes and metes.
¶ And saide it is better to amynusshe that hurteth than to
encrese that helpeth ¶ And sayd/the herte is tourmented by
ij. passyons that is to saye wyth sowwe and thought of

ſorowe cometh the dremes and the fantaſies and of thought cometh the wakyngys and vnreſtis/and ſorowe is a paſſion of thynges paſt/and thought is free of thynges to come ¶ And ſayd that ſoule is loſt that ſetteth his ẽtent on worldely thynges/that is ſo ſey in couetyſe. ¶ And ſaid he that wyl the lyf of his ſoule lete hym mortifye hit and pe/ue it payne in this world. ¶ And ſayd ther may wele be loue bit wene.ij.wyſemen.but not bitwene.ij. foles/ al be it that their foolyes bee equall.for wytte goth by order ⁊ may concorde in one ſentence/but in folye is noo due ordynaunce and therfore may they neuer concorde in loue. ¶ And ſayde A man ought not to ſwere/but it is ſo or it is not ſo.and ſayde holde you contynt wyth that/that ought ſuffyſe you. and ſo ye ſhal not haue no grudgyng. the leſſe grudge ye haue/the more ye fle fro malice ⁊ wikkednſſe withdraweth you alſo from ſynne.and ſeke thende of vertues and goodneſſe. ¶ And ſayd he that wyl be free let hym not couete that thynge that he may not haue/for and he do he is bounde therto. And therfore yf thou wilt haue that thou deſireſt deſire that thou mayeſt haue. It was aſked of hym a queſtion of cupl and vile thynges To the whiche he anſwerd noo thyng. They aſked hym wherfore he ſpake not. He ſayde that ſcilence was the anſwere of ſuche queſtions And ſayde This worlde is to noo creature perpetuel therfore they let noon differre or delay to doo goode thinges as lõge as he may.and namely that that he ſholde wynne goode renõmee therby ¶ And ſayde He that knoweth not trouth is rather lykie not to do it than he that is enfourmed ⁊ taught therto ¶ And ſayde ſcience is likie a wode of a tree and operacion is likie the braunches.and ſcience is likie a thyng engendryng ¶ And operacion is lykie a thyng engendred

¶ And sayde; Take a litil of science at ones so. that thou maist kepe it and lerne more. For if thou woylt take more at ones than thy wytte may suffise thou mayest lightely forgete all.

Pitagoras sayde that it is a right blessed and a noble thyng to serue god. and to sanctiffye his saincte to dispreise the world to vse Justice and of alle vertues. moost principal is to absteyne hym from synne. ¶ And it is good to vse fastynges and studyes and to make hym to be biloued. and it is goode to haue sciẽce to vnderstande the trouth of thynges. And to lerne it to the men and shewe it to the women he ordeygned also predicaciõs and to polysshe & enourne the speche. ¶ And said. the soule is perpetuel and conuenable to receyne merytes & peynes/ he moderated so his meete and his drinke that he was at noo tyme fatter nor leenner than other/ he was a subtyl man and loued aswele to do good to his frendes as to hym self/ sayng the goodis of frẽdes ought to be comyn. He made. C C. four score volumes of bookes/ and was borne in the countre. of Samye And sayd an harme not durable is better than a welthe not abidyng and that was wreten both in his seale and in his girdyl ¶ And sayd as the begynnyng of our creacion cometh of god. right so is it behouefull. that at our ende our soule retourne to hym ¶ And saide yf thou woylt knowe god enforce not thy self to knowe the wordely people. ¶ And sayde a woyseman reputeth not the worshyp of god in wordes but in dedes. & said sapiẽce is to loue god/ and he that loueth god. doth that god loueth & he that doth the werkis that god loueth is toward god and he that is toward god. is nygh vnto hym. And sayd god is not worshipped by the sacrifices or by other oblaciõs don vnto him/ but onely by ỹ will &

acceptable ententis. ¶ And ſayd he that clatereth moche it is a ſigne that he hath lityl knowlege ¶ And ſayde at all tymes whatſomeuer thou do/ hane in thy remẽbraunce that god is by the and knoweth thy thoughtes/ and ſeeth thy de des. And therfore by reaſon thou oughteſt to be a ſhamed to do ampſſe/ And ſayd/ god onely knowyth the wyſeman that dredeth hym/ and merueplle not though the people kno weth not the. ¶ And ſayde/ god hath not in this worlde a more conenable place/ than in a clene and a pure ſoule/ and ſaide, a man ought to ſpeke of honeſt and goode thynges/ e ellys harkyn to them that wil talke therof. ¶ And ſayde/ grudge and eſchewe all vyle thynges aſwele of the/ as of other/ but in eſpecial of thy ſelfe/ ¶ And ſaide purchaſſe the goodes of thys worlde in rightfull laudable and wor= ſhipfull manere and diſpende them in like wyſe And ſaide kepe thy pacience/ whan thou herſt leſynges and do thoo de dis that noman may ſpeke harme of/ and entende to the ſu rete of thy body be attemperate at thy mete in thy drynke in thy lyeng with women and in all thyn other labours And ſayde/ enforce thy ſelfe to do ſoo wele that other men haue en uie at the And ſayd Diſpende not to outrageouſely nor be not to ſcarſe ſo that thou be not bounde to thy treſour ha= ue therin attempraunce and meſure/ which in all thynges is prouffytable ¶ And ſayde Be waryng and herkenyng to thy counſeylle for thy nedis for yf thou ſlongthe it or ſle= pe it/ hit myght cauſe the to be partener of thyn owne deth. And ſayde medyll the not to do eny thyng that ought not to be doon. And ſaid/ he that is not content can not attey= ne to trougth And ſayde/ he that hath no ſcĩence ought to be diſprayſid. and ſayd the Juge that demeth not ryghtfully de= ſerueth grete blame/ ware ẏ thy tũge ſpeke no vylanye nor

that thou yeue thyn eeres to here it. ¶ And sayd a man ought not to force hym self in this world/ to make your chasses nor byldyngis to serue other after his deth. but ought to peyne him to wynne and to gete suche thyngis as may prouffyt hym after hys deth. ¶ And sayd. It is better to a man to lye vpon the harde grounde beleuyng fermely in god' than to lye in a bedde of gold/ puttyng doubtes in hym. ¶ And sayd. let thy marchaundise be spirytuell and not corporell. and thencresse and wynnyng shal be good. and durable. ¶ And sayd. He that hath pyte vpon hys owne soule serueth our lorde. ¶ And sayd whan thou wylt sette vpon eny man. thynke thou woldest deffende the yf thou were set vpon. ¶ And sayd dispose thy soule to receyue alle goode and conuenable thynges. ¶ And sayd sette a syde the vanytes of this world for they lette and empesche thy reason. ¶ And sayd. thou oughtest not to slepe eny nyght. till thou hast remembred and considered. thy dedes of the day past. ¶ And yf thou hane well doon be glade and Joyous therfore. and thanke god therof And yf thou hast erred/ and doon a mysse. repente the therof and aske forgeueneesse and pardon of god. and in thy self doyng thou mayest optayne vnto hys grace.

¶ And sayd whan thou shalt begynne eny werke pray god of helpe to bringe yt to a good conclusion. ¶ And sayde. yf thou haue hanuted eny felowe. and thou se hys companye is not conuenable vnto the. spare it. and yet dele so that he be not after thyn ennemy & proue euery man by hys dedis/ and not by his wordis. for thou shalt fynde many of euyl werkis. and goode wordes. ¶ And sayde a man may not refrayne hym from doyng amysse/ but whan he hath trespassed. lete hym bedware to fall eny more in that erreur.

¶ And ſaide. Wyne is enemye to the ſaule in takyng of it out rageouſely and is like ſettyng fyre. to fyre. And ſaide a ſeruaunt ought to be obeyſſāt vnto his lorde but not ſo abſolutely that he leſe therby all his liberte and fraunchiſe. ¶ And ſaide It is more conuenable for a man to ſuffre deth/ than to put his ſaule in perpetuel deliences. And ſaide Lette not to doo goode dedis/ thoughe they be not pleaſaunt to the worlde. ¶ And dele alway ſo to thy power/ that thy ſoule may ſtande in goode & noble ſtate what ſomeuer falle of thy body. ¶ And ſaide a clene and pure ſoule hath no delite in wordely thynges. ¶ And ſaide go not the pathes that thou maiſt gete hatered therby. And ſaide thou oughteſt to wynne frendis for the mayntenyng of thyn aſtate and do not thoo thynges that thou coueteſt but that thou oughteſt to do/ and take hede whan thou ſhalt ſpeke. & whan thou ſhulde hole thy peace And ſaide he defendeth hym from couetiſe that letteth not to ſpende his goode for his frēdes ¶ And ſaide. put all couetiſe from the and than ſhalt thou perceyue trouth. ¶ And ſaid. He is not verry paciēt that ſuffryth but as moche as he may But he is preſentely paciēt/ that ſuffreth ouer his power. And ſayde Pytagoras/ right as a leche is not reputed nor taken for goode nor cōnyng that heleth other & can not hele hym ſelf right ſo is he no goode gouernour that cōmādeth other to eſchewe vices & nether can nor wyl leue them hym ſelf. And ſaide the worlde varieth nowe wyth the & nowe ayenſt the/ If it be wyth the/ thynke to do wele & if it be ayenſt the take it paciētly. and ſaide many harmes cōme to preſtes by cauſe thy be dōme & vnto men through their owne ſpeche. & ſayde harde it is to greue hym that can abſtyne hym from. iiij. thynges that is to wyte haſtyneſſe wilfull frowardneſſe pride and

slowthe. for hastinesse causith repentaunce wilfull fowar
denesse causeth losses. pryde causeth hattered. And slo:
woth causeth dispreysing The salue a man right nobly and ri
chely arrayed/ whiche hade vyle and foule wordes. To wh'
hom he sayde Other sprie after thyn arraye. or lete thyn arra
ye be after thy wordes. The kyng than of Cecille desired
hym to dwelle with hym. To whom he said thy werkes &
thy demeanyngis be contrary to thy prouffit. And thyn
office is not wele executed. for thou distwyest the foūdemt
of thy feyth/ wherfore I wol not dwelle with the/ for the phi
sycien Is not sure/ for amongis his pacientk he may take
sekenesse. ¶ And said yf thou wilt that thy chyldren or
seruauntis do no salutes thou desirest a thyng unnaturall
¶ And said. The saule that is in the company of good pe/
ople is in delectacion and Joye. And when it is amonge
cuyl It is in sorowe & heuynesse. ¶ And saide/ The wyse
man thenkieth on the wele of his soule as actentyuely as
other attende to the wele of their bodyes ¶ And saide/ take
frendship of hem that thou seest folowe trouth/ & thyuke or
thou werke And said right as a physicien can not hele his
pacięt without he tell hym the trouthe of hys dysease. ryght
so may not a man he wele counseylled of his frende without
he he telle hym the playnesse of his cause. ¶ And said ma
ny ennemytees growen for faulte of trust betwix parties
and trust causeth often many harmes/ ¶ And whan pyta
goras sat in his chayre he vsed in schewyng his doctrines to
saye. mesure your pathes and go the right weye. & so shal
ye go surely Attempre you from couetyse and your goode
astate shall dure. vse Justice and ye shalbe bylowed & dredde
kepe nat your body in grete delectacions for and ye so do ye
shal not ony sustayne the aduersytes that myght falle vnto

pou/ And he ſalde an olde man that was ſhamefaſt to lerne to whom he ſayde Scyence is bettyr in age than in youth ¶ And ſayde yf thou wylt diſpreyſe hym that thou hateſt/ ſhewe not that thou art his enemye/ ¶ And ſayde a goode kynge or prynce ought to thynke dylygentely to the ſtate & guydyng of his lande/ and ought to ouerſee it as often as a good gardyner doth his garden. And ſayde hit behoueth a kynge to yeue example hym ſelf to kepe his lawes. and ſee that his next kynneſmen and frendes do ſo after hym and it appartayneth not to a kynge to be proude nor to do after his owne wyl onely/ nor to ryde couertely / nor in no derke nyght but gladdely ſhewe hym ſelf open faced emonge his people. and conuenyently be conuerſant emonge them wyth out ouermoche familyarite. and whan a kynge or a prynce ſhal go to his reſt/ that he ſee there goode watche and yf they fayle therin that he punyſſhe them wele. and to be ware to ete the mete that a ialous woman geueth hym or eny other ſuſpect perſone. ¶ And ſayde the wele diſpoſed man remembreth but his ſynnes/ And the euyl diſpoſed hath mynde/ but on his vertues it fortuned his wyf was deceſſed in a ferre countre and ſom ayed hym yf there were eny differences to dye in their propre lande or ellys ferre from thens. he anſwerd wherſomeuer oon dye. the wey to the other world is all lyke. ¶ And ſayde to a yong man that wold not lerne in his yongthe. If thou wol not take payne to lerne thou ſhalt haue the payne to be lewde and vnconnyng/ ¶ And ſayde. god loueth thoos that be diſobyſaunt to euyl temptacyon: ¶ And ſayde good prayer is oon of the beſte thynges a man may preſent to god. yf thou are

Dhym ony boon lette thy werkys be agreable vnto him/ Diogenes otherwyſe called dogly bycauſe he hadde ſom

condycyons of a dogge & he was ỹ wyseſt man that was in his dayes. he diſprayſed greteely the world and lay in a tonne whiche he tourned for his auantage from the ſonne and the wynde as it pleaſed hym. and therin he reſted where ſomeuer the nyght fyl vpon hym/ he ete what ſomeuer he was hangred were it by day or by nyght in the ſtrete or ellys where without eny ſhame therof/ & was content with two gownes of wollen cloth in the yere/ And ſo he leuyd & gouuerned hym ſelf tyl his deth. Some axed hym why he was called dogly: he ſayde by cauſe I barke vpon the fooles and fawne vpon the wyſemen/ Alexandre the grete cam vnto hym of whom he toke lytle regarde. he axed hym why he ſet ſo lytyl by hym ſeeyng that he was ſo myghty a kyng. and hadde noo neceſſyte he anſwered I haue noght to do nor ſette by hym that is bōdeman to my thrall/ why quod Alexandre am I ſo than ye ſaid dyogenes. for I am lord & mayſtre to al couetyſe & holde her vnder my fete as my thrall & couetiſe is thy mayſtreſſe/ & thou art bōde vnto her. & ſo art thou bōde to my thrayll/ than ſayde Alexandre yf thou wylt axe me eny thyng of this worlde I wold yeue it ỹ. dyogenes anſwered/ why ſhulde I axe the eny thyng whyles I am richer than thou art for that lytyl that I haue contenteth me bettyr than all the grete quantite that thou haſt ſatyffyeth the/ I pray the ſtande out of my lyght. and take not from me that/ that thou mayeſt not yeue me: wele quod Alexander. who ſhall bery the whan thou art ded/ he anſwerd he that wyl not ſuffre the ſtenche of my careyn aboue the erthe/ ¶ And the ſayde Dyogenes ſayde he is not parfytely goode/ that doth but onely abſteyne hym from cuyl dedys. He ſalde a Jonge man of good and vertuouſe dyſpoſycyon whiche was cuyll vſaged

to whom he sayd. the goodenesse and vertues that he in the yeue beaute in the face. & som axed hym whan it was tyme a man to ete/he sayd whan he hadde apetyte & mete and yf he hadde noon whan he myght gete it/ ¶ And sayde it is goode a man kepe hym from the gyle of his enemye. and the euyl of his frende. ¶ And sayde right as a man aperceth grettest in a myst than in a clere weder right so apereth more his vice in his ire than in his pacyence/ ¶ And sayde to Alexandre thynke not thou art the more worthy for thy beaute treasour & riche araye but onely for thy lyberalyte and goodnesse. And sayde whan thou dispreyseste a vice in a nother man lokke that thou vse hit not thy self. And sayde whan thou seest a dogge leue his mayster & folowe the dryue hym alwaye. for right so wyl he leue the to go to another He salwe a man that prayed god to yeue hym sapyence. to whom he sayde. thy petycyon auayleth not without but fyrst thou payne thy self to lerne it/ ¶ And sayde/ of al vertues of humanyte the grettest quantyte therof is the lettyr sauf of wordes. And sayde it is not honeste to yeue prayseyng to a man of a thyng that he hath not deserued He salwe a peyntour that was wayen a phisicyen. to whom he sayde. thou knowest that men myght se at the eye the salwes that thou dydest in thy crafte. but nowe they may not be parceyued for they ar hydde vnther the erthe. And he salwe right a fayre persone whiche was a foole. & than he sayde ther is a fayre house & right an euyl hoste herbowed therin he salwe also a foole sytte in a wyndowe & he sayde ther sytteth a stone vpon a stone. One axed hym what was lone: he sayde it was a seknesse ỹ grewe of idelnesse & for lakke of vertuouse exercise. One axed hym what was richesse he sayde abstenyng from couetyse. The sayde dyogenes was in a season

hym why he was so pacyent he answerde other hath he saide soth or lyed yf he haue sayd trouth/ I ought not to be angry/ and yet lesse yf he haue lyed/ he salde a man clater so moche/ that ther colde no body make hym holde his peas. to whom he sayde frende thou hast two eres & but one tonge/ wherfor thou ought est to herken double as moche as thou spekest. He salde a fayr yong man that dyde grete dyligence to lerne to whom he sayde ye doo passyng wele to make your dedys re: semble your trauaile/

Socrates in greke is to saye. keper of iustyce he was maryed agenst the custume of that countre whiche was that good and vertuous people shulde be wed: ded to eyders/ to thentent that their lynage myght be the better but he wedded the worst woman that was in all the laude & hadde in. childern by her. he loued and worshipped sapience so moche. that it was a grete hynderaūce to al his successours for he wold not suffre his scyence to be wry: ten. And sayde that science was pure and clene wherfor it was conuenable/ she shuld be onely sette in mynde & corage and not in skynnes of dede bestes nor in no suche corrupte thynges: & therfore he made no bokes nor gaue no doctryne to his disciples. but onely by wordes of disciplyne. and that opynyon he held of Tunyo whiche was his mayster for as the sayde Socrates beyng of tendre age/ axed his mayster/ why wyl ye not suffre me to write the doctrynes that ye teche me. Tunyo answered hym couetest thou more the wyld bestes skynnes to be worshipped with sapience/ than thengyne of man. I sette the case that one mete the in the wylde feld & axe the counseyle vpon a questyon where it good that thou shuldest saye let me go home and ouer see my bokes first it were more honest to haue a recours to thy

remembraūce & therupon & brefly to determyne/ It were so certamely sayde Socrates/ Wele then reteyne it wele in thy mynde. that thou shalt lerne. And put it not in the booke in Whiche opynyon the sayde Socrates rested he defended that no man shuld worshipe false goddes/ but Wolde that all honour and worship shuld be referred to the creator of all thynges/ and for that opynyon he was condempned to deth by xij. Juges of Athenes Whiche ordeygned that he shuld drynke certayn poysons Wherof the kynge of that Countre was sory/ but he colde not truelie the sentence he gaue hym as longe respyt of his Jugement as he myght. ¶ The sayd kynge hadde a ship charged Wyth thynges. that in certayn tymes shuld be offred in the temple to the Goddes he hadde a custume that he Wolde geue noo Jugement. And especially Upon mannes deth tyl the sayde shippe were returned to Athenes Whiche Was not yet come home. And Upon her comming home one of Socrates felawes called Inclitus tolde hym in the pryson that the said ship shulde come to the porte on the morowe or the next day. Wherfore he said. It were goode that We shuld geue. CCCC. pces of gold to thy kepers that they Wold lete the secretely escape. and than myghtest thou go to Rome & nedest lytyl to drede them of athenes he answered all that I haue is not Worth CCCC. pces of golde no said Inclite: I & thy frendys haue so moche Whiche We Wol gladdely geue thy kepers to saue thy lyff yf it please the to the Whiche socrates answered thus Certes Wherin I must suffre deth is the naturall place of my birth Wherin I must dye Wythout desyryng onely bycause that I reproue hem for doyng Imust dedes/ and for worshippyng the false and Vayne goddes/ & that I Wold haue themho; nourd ỳ true god Wherfore I seye/ yf thise men of my nacō

perſecute me for ſuſtenyng and ſeyng twouth ryght ſo wyll ſtrangers do wherſomeuer I be come. for I wol neuer ſpare to ſay twouth nor vſe no leſynges/ & certeynly thoos wolde haue leſſe mercy of me than thoos of this towne. where in I am born; It happened that the thirde daye his diſciples cam vnto hym & fonde him in priſon by the cõmaũdemẽt of ẏ ỹ Juges they axed hym many notable queſtions touchyng the ſoule he anſwerd them as largely & as gladly as euer he dede wherof they merueylled to vſe ſo grete coũſtance in a man ſo nygh his deth. one of his diſciples called demõ ſaid Mayſtre I knowe wele. It is an harde thynge to the for to ſhewe and teche vs in the cas/ that thou nowe ſtandeſt in & lachyng of thy lore is to vs a damageons thyng ffor in this worlde haſt thou no frelowe of good doctryne. ſocrates anſwered Spare not to enquyre of me what It pleaſ: th you for it is to me a grete pleaſer/ they axed hym queſtions of the ſoule. whiche he anſwered. and after they axed hym of the ſtate of the world and compoſicion of the elementes whiche alſo he anſwerd right perfoũdly. And he ſaid vnto them I trowe ẏ houre of my deth approcheth nygh I wyl bayne me & make me clene in this worlde. & ſeye myn oryſons to thentent ẏ I ſhal haue no payne aftir my deth/ wherfor I pray you ſpare me for a while he entred in to a hous. & baygned him & ſaide his oriſons. & than called his wyf & his children & gaue them many fayr doctrines/ and badde them payne them for to do good & adreſſe their ſoules to hym ẏ al created & than cam one from the Juges to hym with poyſõ to drinke/ & ſaide O ſocrates thynke not that I am he that maketh the to deye. for I knowe ỹ art the beſt man that euer cam in this lande but I am ſent from the Juges for to ſle the/ & here is the confection that thou muſt drynke take

it paciently ſithen thou maiſt not ſcape it. Socrates ſaid I take it with goode hert and knowe wele thou art not gylty therof & ſo drinke it. and whan his frendes ſawe that they made grete weping & lamẽtacion wherof he blamed them ſeynig I haue ſent a waye the women by cauſe they ſhulde not do as ye do. he went a litil from them & ſayde O god haue merci vpon me. & anone his ſynewes ſhranke his fete weped colde. and than he leide him dowh. one of his diſciples tooke a hoderkyn & prikked hym in his frete. & axed hym If he felt eny thyng/ and he ſaid naye. than he prikked him in his thyghes. & axed him if he felt it he ſaid naye. Anone the colde ſtrake vp vnto his eyes than ſocrates sayde whan ꝑ colde cometh to my hert I muſt nedes dye than sayde Inclytes O dere maiſtre welle of ſapiẽce/ & of ſcience correct & rede vs yet/ whyle thy ſprete laſteth to whom he ſaide I can non other wiſe ſhewe you nowe dyng than I haue don a fore in my lyf/ The ſaid Inclytes sayde ſyr comaunde me what thyng ye wyll. he anſwered noo thyng & lift vp his eyen to the ſkye seyng I preſent my ſoule to the maker of alle the world & ſo dyed/ The ſaid ſocrates hadde vn M diſciples : diſciples of his diſciples/ And in hys lyf he vſed that men ſhulde be guyded after/ in/ ordres that is to ſaye in Clergre/ in kinyghthode and in cõmones and ordeigned the clergie aboue the kinyghthode/ the kinyghthode aboue the peple and that the clergie ſhulde pray for the kinyghthode and the peple and the kinyghthode ſholde defende the clergie And the people to labour for the clergie and the kinyghthode The ſayde ſocrates was of rede colour and of competent ſtature fore heded and wele faced/ demure of ſprete a grete ſtudyer & loker vpon the erthe. And when he ſpacke he waggyd his litil fynger/ he lyued four ſcore/ yere and was wrytten

in his seale pacience. and good byleue in god maketh a man victorious And was written in his girdel. hauyng respect and consideracion to thende of euery thinge causeth the salu-acion of the soule & of the body. he established lawes which were sent into the Est west South/ & North & all was gouerned by them And said the first thing that thou shulde frye thy will in is to kepe dyuine Justice and to applye thy will to the same. and not to do sacrefices nor no inuust thinges nor to swere no false othes. ¶ And said right as a man is heled of his sekenesse/ by vertue of a medicine/ right so is an euil man heled of his malice by vertue of the lawe ¶ And saide to his disciples I am a tilman and vertues ben the seedes and study is the water that moisteth them. Wherfore if the seedes be not clene. nor the water sufficient. What someuer he sowen profiteth litil. And said one ought to merueille at hym that forgeteth the perpetuall goodnesse of the other worlde. for the goodes of this worlde. that be not durable ¶ And sayd. the wele disposed soule loueth to do wele & the euil disposeth soule loueth to do harme And saide the goode soule graffeth goodenesse & the fruyt therof is saluacion And the euyl disposed graffeth vices. & the fruit therof is dampnacion. And said the goode soule is sino wen by that she receyueth gladly trouth & the euyll soule by that she receyueth gladly lesynges/ ¶ And said that when a persone doweth in dowtefull thinges & is stedfast in thoos that ben open & euident to the eye/ it is signe that he is of goode vnderstandyng/ And sayd that the soules of them that ben goode/ been sorowfull of the werkis of them that been euyl. And said the man that folowyeth couetise letteth hym self endelesly & at the last is all dishonoured/ And who that hates it geteth ynough & at the ende is right wel

le worshipped. And said that the goode sauk saueth hym self and other ben saued by hym. And said the sowle knowe weth all thinges and than he that knowweth his sowle. knowyth euery thing & he that knowweth not his sowle knowetheth nothing. And saide he that is kepyf to hym self he is more keityf to another & he that is lyberall to hym self is comonely liberal to another / & saide litil teching suffiseth to ỹ goode sowle & to the cupll soule mocke teching may not auayle. and saide that. vi. maner of men be that neuer be out of angre / that is to witte / the first is he that may not forgete his trouble the. ij. an enuiou mā that dwelleth with folkis newly enriched the. iij. he that dwelleth in a place where another hath thriuē / & he can finde no puffyt there the. iiij. a riche man fallen in pouertie the. v he that enforceth him self to com to thestate that is not bylōgyng to him to haue & the. vj. he that hath dwellyd with a wyseman & hath noo thing lerned of hym / and saide who so payneth hym self to shewe doctrine to a man of cupl courage resembleth to him. ỹ wol maistrie a strong hors. which yf he peue him not a strōg bit he with a corde he shal neuer con gouerne him & sayde to moche hauting frendship engendreth not grete loue bitwene them & absteynyng from them causeth enmenytees / & than it is best to dele therin moderately / and saide he that doth good is better than the goode / and he that doth cupl is worse than the cupl. & said science is had by diligence of men but discrecion cometh of god. & sayde wysdom is the leche of the lawe. & moneye is the sekenesse. & when the leche may not hele him self. howe shulde he hele another. & saide thou maist not be perfectly good yf thou hatest thyn ēnemy / what shalt thou be than if ỹ hatest thy frende And sayde this worlde may be lykened to a way full of thistelles in a manere hidde. where a man is

prikked that entreth in it. and if he aspie them he wyl be ware of it/ And saide he that loueth the worlde hath but labour and he that hateth it. hath rest. And saide he is right simple that is certein to departe from this worlde. & beseeth him to make ꝑfit his bildingis· And saide this worlde is like a light brennyng fyre wherof a litil is good to kyndyll his light to shewe him the wey and he that taketh to mocke the wo̅ may lightely brey hym self with al. And said he that setteth all his mynde in this worlde. leseth his soule. & he that thenketh on his soule hateth this worlde/ And saide he that loueth this worlde may not faile to fall in one of these .ij. inconuemẽtis or both. that is to say/ other to displaise our lord god or ells to be enuied at of myghtier men than he is. & sayde a man that seketh to hane ênemyes seketh his distructiõ & he that hath many enuyers & ênemies is in the daũger of euyl fortune. & saide this worlde/ is but a passage in to the other worlde· & therfore. he that purueieth him of thingis necessarie for that passage is the surer for all pilis. and saide trouble not thy self gretly. with worldly acquisiciõs/ but resemble the birdes of the skye/ whiche in the mornyng seke but their refection for that day. & semblably the wilde bestes that co̅me oute of the mõteynes for to seke their fode. and at nyght repaire home ayen/ And said the errour is knowen in the ende to be euyl. & that that is goode. is the more clerly seen after therby/ Plato toke vpon him to go in voyage & desired to knowe of socrates howe he shuld gouerne hym self therin/ & he sayde wolde the of thoos/ that thou knowest & beware of thoos. that thou knowes not. & go not by myght ete noon herbes that thou knowest not & loke that thou kepe the high weye/ thongh it be ꝑ lẽger/ entẽde not to chastise him ꝑ is oute of alle trasõ for thou shalt make him therby

thin ênemy & ſayde lye not with a woman without neceſſi te cõſtrayne the. And ſayde two thinges be laudable that is for to ſaye. lawe & ſapience/ lawe kepeth right holyneſſe and ſapience cauſith good condicion Socrates accompayned hym ſelf with a Riche man/ and they mette theues in an hygh waye/ the riche man ſaid It were daũgerous to me yf they knewe me. And ſocrates ſaid it were the better for me/ If I were knowen by them. ¶ And ſaid a wyſeman ought to vſe hys dayes in one of theſe two maners that is to ſeye/ in that that may cauſe hym to haue Joye in this worlde & in the other. or in that that may cauſe hym to haue goode name in this worlde. And ſaide this worlde is dele ctacion of an houre & ſorowe of many dayes and the other worlde is grete reſte & long ioye. And ſaid whoſomeuer re ceyue the one worde of ſapiẽce doth the more goode than yf he gaffe the of his golde. And ſayd I were not by our lord for no maner of lucre al be it thy cauſe be true/ for ſom wel thinke thou forſwereſt thy ſelf. & ſaide take hede holde thou peuceſt thy peſtes for ſom ſimple folkes pene to the vnnedy & refuſe hit to thoos that haue nede. and ſaide yf thou wilt winne a frẽde/ ſpeke good of him for goode ſpeche engẽdreth loue/ & euyll ſpeche engẽdreth hatered. & ſaid a king ought to put from hym all euyll diſpoſed pſones for the harme y they of his cõpanye do is reputed his dede And ſaid he that erreth & knoweth hit. & after reputeth him therof hath deſer uid pdon. and ſaid he that medleth to correct euery man cau ſeth the mooſt part to hate hym And ſaide to a man y had reproued his linage / If I be the worſe for my linage as thou ſayeſt thy linage is the worſe for the. & ſaide he that ſe keth the delices of this worlde is like vnto hym that ſeketh to drink zarab wenyng it were water & reneth to drink it

til he be wery and whan he cometh to hit/he findeth no thing
& than he is more thursty than he was before/ for zarab is a
myst in a mede wo/ whiche at sōtyme by reflection of ỹ sonne
semeth a water & is none in dede. And said a man hath ne-
uer pfyte reste & Joye in this world/ for he can not alwaye
persewere in delectacion & poseesse his wimmyngis & oft hath
trouble & angwysshe aswele for losse of his frēdis as other
wyse And said the loue of this world stoppeth mannes
eeres from hering sapience & blynfilderh the eyen from sey-
ing trough/ & hit causith also a man to be enuyed & kepeth
hym from doyng goode dedis And said he that loueth and
useth trouth hath moo & gretter seruaunts than a kyng & sa
yd he is not free that bynderh hym to another. and sayde af-
ferme noo thyng til thou knowe the trouth nor do noo thig
but it be conenable nor begynne nothing bnt if thou se howe
to bringe it to good conclusion. Ther was a riche man sa-
yd to hym/ O socrates why art thou so poure/ To whom he
answerd If thou knewest what is pouerte/thou woldest ha
ue more sorowe of thy pouerte than of myn. And said It is
a grete merueille to se a wyseman angry And said the deth
is a thing that may not be eschewed & ther ought none to
drede hit. but suche as haue cōmitted grete iniquite & don li
til iustice wherfore they shuld drede dāpnacion for their de-
merites after their deth. And said good deth is not to be dis
pised but to be magnified & preysed for it makith trāsmutaci
on from ỹ world of ūclenneesse & shame to the world of wors
hip/ from ỹ world not durable vnto pretuel/ from the worlde
of folie & vanytes to the world of sapience & reason & trouth
& fro the world of traueile & peyne to the world of cōsolaciō &
reste and sayd/ It is merueile of hym that dowteth to dye &
doth thinges contrary to his saluacion. ¶ And said deth

is lyffe to hym/that knoweth to haue Joye after it. And
ſaid he that lyueth wele ſhal die wele. And ſaid bettir it is
worſhipfull deth than ſhameſull lyf/ And ſaid deth is the
reſt of coueto9 peple for the lenger they lyue the more mul-
tiplye their couetiſes/ & ſo deth is more couenable for them
than lyf for the deth of euil people is the wele and ſurete of
the good Becauſe they ſhall do nomore ſynne nor hurt to
the people ¶ And ſayd the lyf Judgeth indirectely amon-
gis the dede And ſaid, one ought not to wepe for hym that
is ſlayne withoute cauſe but for hym that hath ſlayne him
for he that ſleeth vnruſtely dampned hym ſelf. ¶ And ſa-
yd he that dredeth eny thyng/ oweght to his poulwer to be
ware thewof/ alſo he that wolweth to haue repnes for his ſin
nes aftir his deth/ ought ſo to dele that he may eſchewe that
parell ¶ And ſaide whan thou welt do eny thing loke
for what occaſion hit is. & yf thou ſeeſt the ende therof go
ode/haſte the concluſion/ and ellis reſiſte thy wil ¶ And
ſayde betir is to aman to lyue harde than to sorowe of him
that reputeth his litil lones and peſtes to be grete and wi-
thoute cauſe wol thinke aman to be in his danger. And
ſayde take in no preyſing the lone or peſt of hym that
hath diſworſhipped the for the diſhonour and ſhame the-
wof is more than the wynnyng. he loued alwey to lerne wise
wof ſom rebuked hym to whom he ſayde/ The grereſt ſhame
that can come to an olde man is to be ignorāt he fonde a pōr
man that hadde foliſſhly ſpent and waſted his ſubſtance
and was brought to ſuche pouerte. that he was fayn to ete
olyues/ to whom he ſayde yf the olyues hadde be as goode to
the at the begynnyng as they be nowe/ thou ſhuldeſt haue
hadde pet largely of thy goodes. ¶ And ſaide ther is noo
difference betwix agrete teller of tydingis. and a lyer.
¶ And ſayde the nobleſt thing that children may lerne is

ſcience for therby they eſchewe to do cuyll werkis. ¶ And ſaide the greteſt wynnyng that aman may haue is to gete a true frende he herde aman ſay that one was ſurer in kepig his tunge than in moche ſpekyng/ for in moche lāgage one may lightly erre/ To whom he ſaid one ought not to vnderſtande that in them that ſpeke weke. And ſaid the proffit of ſilence/ is leſſe than the prouffyt of ſpeche/ and the harme of ſpeche is more than the harme of ſcilence and ſaid one may knowe a wyſeman by herkenynng and holdyng his tūge & a man may knowe a fole by his moche clatering. and ſaide that wyl not holde his peas til he be cōſtreyned is not to be blamed & he that wil holde his peas til he be bodyn ſpeke is to be preyſed. And ſaide it is an ignoraūt thing to diſpute in thinges that may not be vnderſtande. & ſaide the meane is beſt in all thinges. And ſaide moche reynyng maketh moche wermeſſe. and ſaide if the witte of aman oumaiſtrie not his frailte he ſhal ſone be ouercome & brought to nought/ & ſaide he is a beeſt that can not diſcerne the good from the euill. And ſaid he is a good frende that doth the good & a myghty frende that defendeth the from harme: he wrote vnto a king recōfortig him whan his ſone was dede in this maner god made this worlde an hous of delectaciō & reward & the troubles in this worlde cauſen remuneraciō in the other And ſaid no man ought to repute him ſelf wyſe. and ſaid this world yeueth exemple to thoos ỹ abyd by thaym that departe. & ſaid the loſſe of ſomme is lernyng to other. & ſaid he that truſtreth in this worlde is deceyued & he that is ſuſpecti ous is in grete ſorowe one of his diſciples gafe hym a gifte & he was troubled with al It was axed him why he refuſed it not he ſaid the receyuyng of this gifte hath procured his worſhip & put me in his danger. And ſaid he to thy fader

and to thy moder as ȳ wylt to thy children ben to the/ And
ſayde be not to angry nor to wrathful. for that is the werke
of a fole/ & ſaid one ought to haue ſhame to ſpeke ȳ he hath
ſhame to do And ſayde. refreyne ȳ from vices in thy youth
and it ſhalbe the fayreſt garment that thou mayſt were/ &
ſayde gouerne the ſo to thy power. that noman ſay harme
of the/ al be it it were leſynges. for al men knowe not the
trouth and yet they haue eres/ Plato deſyred hym to anſwe
re in iij. thynges and he wold be his diſcyple/ the fyrſt was
what maner of men one ought to haue moſt pyte of. the
ſeconde wherfore ſome mannys werkes preue not the thir
de how a man ſhuld do to haue retribucyon of our lord. The
firſt he anſwered that a man ought to haue pite in iij. wyf
ſes that is to ſaye of a good man in the handes of a ſhrewe
for he hath there but al sorowe/ And of a wyſe man in the
gouuernaunce of a foole whiche is to hym grete tenyneſſe/
and a lyberal man in the ſubiection of a kaytyf/ for he hath
therby grete trybulacyon/ The ſeconde their werkes preue
not that haue goode counſeyle. and werke not ther after. and
haue richeſſe and wyl not dyſpende hit not for their nede. the
thirde is the goode retribucyon. that one receyueth of our
lorde god. cometh to be entyerly obeyſaūte vnto hym. & abſtey
ne hym from ſynne. And whan platon was thus anſwe:
red/ he becam his diſcyple all his lyf/ And the ſaid ſocrates
ſayde diſpreyſe thy bodely deth. & it ſhalbe the lyf of thy ſoule/
folowe Juſtice & thou ſhalt be ſaued. And ſayde a wyſeman
reſteth & delyteth hym whan he fyndeth trouth/ And ſayd
a wyſeman ought to ſpeke wyth an Ignorant/ as the phyſi:
cyen doth wyth his pacyent. And ſayde he that taketh his
pleaſance in this worlde muſt nedes falle in one of these iij.
cauſes/ that is to ſay other to lakke that he coueteth or to
leſe that he hath wonne wyth grete payne/ And ſayde to

one of his disciples suffyse the to ete that wil' take awaye thy hũgre & drinke that wyl staũche thy thurst remẽbring weke thy soule & folowe good werkes. lerne sapience of the moost wyse mẽ that be in thy dayes eschewe ỹ gynnes that women set to take men wyth al. for they be hinderers of sapience & saide he that loueth this world is like to hym that entreth in the see. for yf he escape ỹ parels of the same men wol seye he is fortunate. & yf he be perissshed they wol sey he is wylfully dysceyued & saide man hath power ouer his wordys tyl they be spoken. & whan he hath ones vttered them / he hath no power ouer hem. & saide he that hath no power to refreyne his tonge hath no myght to resiste al his other dilectacions & sayde scilence & spesshe is good in diuers wyses & places. & saide yf a man be mocke herde spekie / one may know we yf he be discrete or not. & yf he holde his peas or spekie litil one wyl the rather deme he be wyse / & saide whan a man spekieth he ought to cõsidere afore what he wyl seye / for better it is he cõsidere than another shold. & saide to one of his disciples whan ỹ wylt spekie / spekie curtaysely or holde thy peas. And sayde he that holdeth his peas. or spekieth lytyl lerneth atte spesshe of other. & yf he spekie. other lerned at his wordes One axed hym what was a good pourchasse he answered that / that groweth in the spendyng therof / & saide drõkẽship knoweth a man / & saide one ought not to axe cõseyle of hym that hath his herte al sette to ỹ world. for his aduis shalbe but after his plesãce. & saide good cõseyle shewyth often the ende of ỹ werkie: There was a woman that called him old and sayde his face was right foule / To whom he answered ỹ art so derkie & so troublous a myrrour that my beaute can not be perceyued therin. And sayde he is discrete that kepeth wele his secretes / and he is not wyse that discouers them / And sayde a man ought to kepe secrete that he is desyred to

kepe and he is more to preyse that kepeth that thyng secrete whiche he is not desyred to kepe. And sayde yf ỹ can not kepe thyn owne secretes, mocke lesse woll he kepe hit to whom thou hast tolde it to. One axed hym why a wyse man wyll desyre to haue cõseyle he sayde leste his wyl be in eny wyse medled wyth his wyfe/ And sayde he that is of good condicion is of good and sure lyf & is beloued of good people. & he that is of cuyl condicions is cuyr the contrary. And said to one of his disciples. truste not this worlde: for it payeth neuer that it promytteth/ And sayde accustume you to be content wyth lytyl. for ye shal fynde hit for the best/ and that shal come vnto you repute it not for lytyl. for it may encresse & multyplye. but seke to wynne frendes in very loue shewyng them no signe of hate. & one axed hym what difference was betwene twouth & lesynges he saide as mocke as is betwene the ere & the eye. And sayde he that desyreth to haue more than sufficiaũce hath that profyteth hym no thynge. And sayde to one of his disciples truste not in the tyme/ for it fayleth incontynent to hym that trusteth therto/ And said ware thou be not disceyued by thy beaute & by thy youth. nor by ỹ helth of thy body for thende of thy helth shal be sekenesse: & the ende of thy sekenesse shalbe deth/ and thou mayst not eschewe the diseases of this worlde There was neuer ioye wythout sorowe nor neuer light wythout derkenesse nor neuer rest wythout labour nor assemble wythout departing. & sayde like as ỹ fortune of this worlde shal make ỹ haue reioysing vpon thin enemyes right so may it make thin enemyes haue reioysing of the. & sayde he ỹ stablissheth & setteth hym self in conuenable place is the more sure for the perelles of this worlde/ & sayde he that is fulfilled wyth the loue of this worlde. dispoſeth hym to. iij. thynges that is to

ſaye firſt to pouerte/ for he ſhal neuer atteyn to ỹ richeſſe ỹ he deſyreth/ſecūdely to ſuffre peyne thirdely to beſineſſe wyth out expedycion/ & ſayde tel neuer thy counſeyle to hym that is angry whan one prayeth hym to kepe it ſecrete. One axed hym what he hadde wonne by his ſciences. he ſayde I am as a man ſyttyng on the ſee ſyde/and beholdyng the ſymple folkes wrapped in the walwes of the ſee/ And ſayde grete freedom growyth by ſeruyce for the more one serueth the more free he becometh. and ſayde he that wyl wynne frendes lete hym loke firſt yf he can refreyne them from couetyſe. & yf he can reſt than wyth them/ & ellis ſone to departe. & ſayde yf ỹ he not couetous. ỹ may reſt in euery place. & the ſayde ſocrates hadde many ſeyenges ayenſt womē which is not trāſlated. & it was axed of him to what ſciēce it was beſt to ſette his childe to ſcole. he anſwered to lerne that that is bothe profytable in this world. & ỹ other. one axed hym whan he beganne to be wiſe & vertuous he anſwered whan firſt I refreyned my ſelf wyl/ & ſayde whan a man is ſo dylygent to lerne. & loueth ſo wele ſcience that he taketh non hede of preyſing nor diſpreyſing for the loue therof. than is he wyſe/ It was tolde hym that ther hadde no credence be geuen to al his wordes. he anſwered ſo that my wordes haue be good & reaſonable I gyue no grete force. who hath beleued them or no. And ſayde he is good in the hyeſt degre of goodneſſe that enforceth hym to be good hym ſelf/ & he is in the ſeconde degre that enforceth hym to cauſe other to be goode/ & he that refuſeth of none of thyeſe two is to be diſpreyſed. & ſaide to his diſciples be not deſirous to haue the goode not durabill but couette to haue that is perpetuelly good. & ſayde be not Inquiſitif vpon other folkes leſt they be inqueſytif vpon ỹ And ſayde put wyt & diſcrecyon afore the in al thy werkes

& ỹ ſhalt be the better garniſſhed whan ỹ ſhalt com to the exe-
cucion of the ſame/& ſayde forbere not to do good dedis all
be it they be vnknowen/there was one diſpreyſed his face/
to whom he ſayde it was not my power to make my face.& therfore I ought not be blamed yf it be foule that.that I ha
ue power ouer I haue made fayr & that / that thou hadeſt
power ouer ỹ haſt foyled/& ſayde be true vnto hym that cō-
payneth wyth the/& bereth trouth vnto the/ & ỹ ſhalt be the
more ſure to eſchewe daũgiers.& ſaide do to other/as ỹ wol
deſt they ſhuld do to the.& do to non other but as ỹ woldeſt
be don to/& ſaide a man ought to be corrected by experyence &
taught by the mutacion of this world/& ſaide he is lyberall
that hath greter delectacion to haue goode renōme than mo
ney/& ſaid paciēce is a ſtrong caſtel/& haſtineſſe engēdreth
repentaũce/ & ſaide honour is the fruyte of trouth & for thy
trouth thy frendes ſhal worſhipe the.& thy goodneſſe ſhalbe
knowen not ſparyng to do that.that ſhalbe profytable/and
ſayde it ought ſuffice a man to knowe & vnderſtande that
that he ſeth dayly fal in this world for therby he may lerne
newe ſciences he ought to be worſhipped that wylleth wele
to euery man/ & he that wol other mennes harmes puteth
hym ſelf in grete peryl.but the Juſte man reſteth in ſurete.&
ſaide he that kepeth hym ſelf wele is a grete conquerour.&
he that ſettyth ſo lytyl by hym ſelf that he thenketh not on
his ſoule leſeth hym ſelf.he that is pacient doth wele.& ſhall
not repente hym/& he that holdeth his peas ſaueth his daun-
gyer/& ſaide let thy ſedes be goode werkes.and ỹ ſhalt gader
floures of Joye & of gladdeneſſe.And ſayde thou ſhalt ha
ue reſt in the companye of a wyſe man/ and labour in the
companye of a foole/And ſayde.to be ſatyſfyed wyth lytyll
is worſhipe/and not to be ſatyſfyed wyth mocke is ſhame/

And ſayde enquire whan ỹ haſt don eny deffaulte/ & yf thou haue erred correcte thy ſelfe & repent the/ & after that repentaũce ware ỹ falle no more therto/ & loke ỹ vaũte the not of eny of thy good dedis/ & ſaide he that preyſeth hym that doth wele is partener of his good dedis/ & ſaide cõpany not wyth hym that knoweth not him ſelf/ & ſayde he is in grete reſte that refrayneth hym from angre/ & ſayde he is wele diſpoſed that can tempre his delyng & his ſpeche/ & ſaide take no ſhame to here trouth of whom ſo euer ỹ here ſt it. For trouth is ſo noble that it worſhippeth thoos that pronũce it. & ſayde that thyng that kepeth a man from ſhame is bettyr than richeſſe purchaſſed therby. & ſaide many men may apercepue faultes in them ſelf that fynde faultes in al other. & ſayde to a man that fled vanquiſſhed from a bataylle ỹ doſt cupl to flee from the honourable deth to the ſhameſful lyf. & ſaid he that erreth or he knowe the trouth. ought the ſonner to haue forgeue neſſe & ſayde mocke wyne & ſapiẽce may not accorde. for they be in maner contrarious/ & ſayde ſuffyſaũce is a caſtel that kepeth wyſe men from cupl werkes: and ſaid yf he can not eſchewe Ire yet kepe it ſecret/ And ſayde that thyng that a foole leſeth can neuer be recouered / but a wyſe man can leſe no thyng. There was a foole that blamed hym wherfor one of his felowes axed him leue to auẽge him to whom he ſaid a wyſe man yeueth neuer licẽce to do amis. & ſaid al thinges be ſtrẽghted & ſuſteyned by Juſtice. & al thinges be amenyſſhed & feblyſſhed by Iniuſtice & ſaide al that ỹ doſt may not be kept cõſeyle/ al be it. It be not nowe vnderſtanden it ſhal be knowen at ſomtyme. & ſayde good renõme is bettyr than richeſſe/ For richeſſe wol be loſte and renomme woll laſte/ ſapiẽce is a richeſſe that wyl neuer fayle nor admynyſſhe.

¶ And ſayde ware the of dronkenſhip for the wyt that is

ouercome wyth wyne/is lyke ỹ hors that casteth hi⁹ mayſtre/ And ſaid take hede of the guydyng of hym that thou axes counſeyle of. yf he gouerne hym ſelf euyl by lykelyhode: Right ſo wyl he guide the for by traſon he ought to loue hym ſelf better than the. And ſayde bewar thou breke not the lawes that be for the cõmone proffyt. And ſayde pouerte is better than euyl goten richeſſe/ & ſayde a man wythout ſcience is lyke a Royamme wythout a kyng/ & ſayde a kyng ought to take none to his ſeruyce but ſuche as he hath proued afore good & true. And ſayde he that taketh al men in lyke condycyon may not make hem al his frendes. And ſayde cõmitte al thy cauſes to god wythout eny excepcyon/ & ſaide repute not thy ſynnes lytyl nor magnyfye thy good dedis for thou ſhalt haue nede of them yf they were more. and ſaide to his diſciples bewar of this world & thynke it is a thorny buſſhe that ỹ muſt trede vpon/ & ſaide lyke as thoos that be wordely wyſe. kepe them from angre in ỹ preſence of their kyng by a grete traſon ought they to be ware how they angre them afore god/ that is to vnderſtande in euery place. For god is ouer al/ And ſayd he that is long or he be angry is harder to appeaſe/ than he that is lyghtly wroth. Right as ỹ greene wode is hotter than ỹ other whan it is wel kyndeled There were brought afore him certayn people. whiche sayde diuerſe Iniuries to hym. he anſwered yf ye haue eny other matere to wynne of me than this/ do it or ellis holde your peas. There was greter reuerence made to another man than to hym. wherfore one axed him yf he hadde eny enuye therat he anſwered yf he hadde more ſcience than I. I wolde haue hadde enuye at hym or ellis not. And ſayde ſapiẽce & good renõme is not foũde but in good perſones wherfore they be better than the grete richeſſe that is foũde in foole and euyll

people/ & sayde thy soule ought to thynke wele & thy body to helpe therto. & sayde that ÿ oughtest kepe secret in thy corage discouere it not to euery man. & sayde one vnto hym that sawe hym in a poure clothyng this is not socrates thus pouerly arrayed that yaue the lawes to the people of athenes to whom he answered the true lawe is not made by good arrayement but by vertue reason & science/ And sayde to his disciples dispreyse the deth. & semblably dredē it. and sayde alwyse man ought to knowe what is his sowle/

Platon is by interpretacion as mocke to saye as endēd or fulfylled. & was of grece by his fadirs syde. he was of the noble esculapius kynrede/ & by his moders syde of the kynred of zaloy that ordeygned diuerse lawes. as it is abouensayd. he dwelled wyth socrates ÿ space of fyue yeres. and after the deth of the sayd socrates he vnderstode that in egypte were certayn of pitagoras disciples. to whom he went and proffited mocke in lernyng wyth them/ he retorned then ayen to athenes. & there he ordeyned ij. scoles/ & vsed lawdable lyf in doyng good werkes helpyng & nourysshyng the nedy people. And they of athenes wold haue made hym their lord/ He refused it vtterly for asmocke as he knewe them of badde & wyckied condicyons And knewe wele that he cowde not lyghtly chaunge their dysposcions/ And also he wyste wele yf he shuld correcte them lyke as it appertayned they wold serue hym as they dyd socrates. the said plato lyued lxj. yeres a man of good discrecion disposcion/ & right pacient. & a grete yeuer of his goodes to pouer men & to strangers. And he hadde many disciples/ emonge the whiche ij. of them after his deth that is to witte/ zenocrates and aristotilles helde the scoles/ ¶ And the sayde platon dide teche his sapience by allegorye. to thentent that hit

shulde not be Understande but by Worthy men. And he lerned hit of Tymeo and of socrates/ he made. Vj. bookis & preched and taught the people that they shulde yeue graces & thankes to god for his goodenesse & merci. and for that he made them all egall in so moche/ ỹ he aman nener so mychty his power can no more. than yf he were a poure creature. resiste ayenst deth/ semblably he bad and thanked god for the witte that he hath yeuen to man. And sayde ymagyne nothing to be in hym but that. that is nedfull goode & couenable/ And/ said he not couetous vpon worldly goodes for god hath ordeygned that we shulde haue suffisaunce in this worlde. ¶ And suche suffisaunce is called. Sapience The whiche ye ought to haue with ỹ drede of god whiche is the kepe of goodenesse Wherby ye may entre and attayne to the goode & true richesse of this worlde/ leuyng to do all thyng that may cause hatered end euyll will/ for and ye wist howe summe thynges that ye loue and preyse ar euill & vyle/ ye wolde haue them in more hatered than loue/ And sayde directe and amende your self. and after labour to correcte other & yf ye do not ye shalbe dampned/ And I telle you the thing that hath made me mooste glade Is that I haue not sette by golde ne siluer for yf I hadde gadred grete tresor I shuld haue had many kruy thoughtes. where I haue nowe Joye & gladdenesse whiche encresses daily in me in lernyng wysdom. & for to lete you wete/ that gold and siluer aren not good. to be ouer moche set by/ Ther is summe contre that a litil puyr or vnpoorne bone Is bought for a grete somme of gold. and in other places. men take glasses bras and other suche thinges. for asmoche gold. ¶ And therfore yf it were perfytely good of hym self/ he shulde be egally chosen. And loued ouer alle like as sapience is chosen And loued in

euery/Cuntre. And ſayd Enquere and ſeke to haue Ver
tues & ye ſhalle ſaued prayſe no foule thingis & blame no
thing that is laudable and trauaile you not for to wynne
thinges/that ſhal lightly be loſt. ſolowe after your good pre
deceſſours arraye you with iuſtice & clothe you with chaſti
te .& ſo ye ſhalle happy & your werkes lauded ¶ And ſayd
cuſtome is a grete thinge ¶ And ſaid the wikked werkes
dampne & diſtroye the good & the bitterneſſe of alloe tree
diſtroyeth the ſwetteneſſe of the hony/ ¶ And ſaid a wyſe
man ought not to thynk on his loſſis/but ought to kepe wel
le the remenaunt of his good ¶ And ſayd he that doth not
for his frendis while he may/ they wol leue hym whan he
ſhal haue moost nede to them ¶ And ſaid that ſapience is
good. for ſhe can not be loſt as other catalles and wordely
goodes may. ¶ And it was axed hym wherby a wyſeman
myght be knowen. & he anſuerd whan he wol not be wroth
of the iniuries that ben don vnto hym and reioyſeth him not
when men preyſe hym ¶ And It was axed of hym. howe
men myght beſt be venged of their ennemyes he anſuerd for
to be vertuous .& to do good and noble dedes/ ¶ And ſayd
to his diſciples enforce you to gete ſcienceꝭ. by the whiche
ye ſhal directe your ſoules ¶ And do your part for to kepe
the lawe in ſuche wyſe that your maker may be cõtent with
you. ¶ And he ſawe a yong man that had ſolde / the lyue
lode that was com to hym by ſucceſſion ¶ And he diſpended
it/amys in grete dyners and other miſrewle/ To whome he
ſayd the erthe eteth other men .but thy ſelf eteſt the erthe.
And it was axed of hym/ whyy it is that treſour and ſcien:
ce may not accorde to gider ¶ And he anſuerd and ſaid that
one thing hole accompliſſhed may not be deuided ¶ And ſa:
yd that that he that truſteth in his fortune. ¶ And is not

ſom what leſye and diligent to labourē in goode werkis the goode reſorted from hym as doth the arowe from the ſtone that it hath light vpon. & ſaid he that techeth good to other and doth it not hym ſelf. Is like to hym that lighteth a candell to another. & goth hym ſelf darkeling. and ſayde a kyng ought not to be gretely prayſed that regneth onely but vpon his ſubgectes / but he ought to haue laude. that regneth & hath lordſhip vpon his ennemyes. And ſaid he that gadreth & aſſembleth moche ſiluer ought not to be called riche. but he that diſpendeth it worſhipfully and laudably and ſom aſked hym howe one might kepe hym from nede. & he anſwered yf men be riche late hym liue tēporatly & ſobrely & yf they be poure lete hem labourē diligentely. Than ſomme axed hym of howe moche goode a man ought to be content And he anſwerd to haue ſo moche as he neded not to flatre nor borowe of other/ And ſaid to his diſciples whan ye ſhalle wery of ſtudyeng. ſporte you in redyng goode ſtories ¶ And ſayd / that the wyſeman ought not to coueite the richeſſes of his frende. leſt he be hated & diſpreyſe hym therfore/ ¶ And ſayde A littyll goode is a grete thing yf thou be content therwith. ¶ And ſayd. it is fettir and ameer conuenable thing to a king. to remembre and ſe to the goode gouernaunce of his people the ſpace of a day than for to daūce and ſporte hym a hole yere ¶ And ſayd werkis won by wyſdom cauſeth knowlege of thingis and then diſcretely to diſcerne & werkes won by ignorāce is an vnknowē thing til trouth ſtable & ſette them in their right wey. & werkis won by leſyngis is for to diſordre goode thinges. and put them oute of their propre placis/ And ſayde thou ſhalt neuer be paciēt whyll thou art couetous/ & it was aſked hym howe he myght haue lerned ſo moche wyſdom. he anſwerd by

cause I haue putte more oille in my lampe to studye by thā
wyn in my cuppe/ And it was axed of hym what man is
moost couenable for to gouerne a towne & he answerd/ he ỹ
can wele gouerne hym self. & it was also axed of him what
man was moost worthy to be called wyse/ & he answerd he
that taketh moost hede to goode cōseile and casteth moost
dowtes. And sayd. that the vessels of golde be pued & kno-
wen by thayr sowne/yf they be broken or hoole. soo ar men p
ued & knowen by their speche yf they be wyse or fooles/ and
It was axed him whiche be the moost Ignorāt men in the-
yr dedis/And he said suche as werke moost after their ow-
ne cōseill/& that obeye to them self. & for defaulte of goode
aduisement dispose hem hardely to do wyckid dedes. And
they asked him who doth moost wrong to hym self. And
he said he that meketh hym to thoos that he ought not. And
sayd the ignorant peple Jugeth lightly the fairenesse or the
fylth that they se outwarde/& the wyseman Jugeth by that
that they se of mannes condicions/ And sayd he fyndeth sa
pience that seketh her by the right weye/ and many erre by
cause they seke her vnduely and blame her without cause.
¶ And saide he that is ignorant of good sapience. kno-
weth not him self /& he that knoweth not hym self is of all
ignorauntis the moost ignoraunt. And he is wyse that
knoweth Ignorauncē. & he that knoweth it not is ignorāt
¶ And sayd wrath ledeth shame in a lese/ ¶ And said
The kyng resembleth to a grete Pupye growyng of lityl/
and smale rennyng watres and therfore yf he be swete the
litil shulde be swete/ ¶ And yf he be salt the litil shulde be
salt¶ And sayd he wele ware that in bataille thou truste
not all onely in thy strength dispurpsing thyn naturall
witte causeth victorie without myght. but vnethe may

men haue victorie by ſtrength without vſe of natural witte/And ſaid wordes without goode effect is like a gre te watre that drowneth the people and doth it ſelf no puf: fyt ¶And ſayde a ſuſpections man is of eupl condicions & lyueth in ſorowe/ ¶And ſaid be not wylling to vſe eny wordely delectacions/into ỹ tyme that ye ſee whether witte & reaſon graunte therto And if theſe two accorde thou maiſt wele & lightly knowe the faireneſſe & the filth therof. And in what wyſe they varye. and what difference is betwene hem. And ſayd. The reames aren ſomtyme loſt by neglygẽ ce. And ſomtyme for vſing to moche Idelneſſe & alſo by to grete truſtyng in fortune. Alſo whan men entende not to encrece the people to inhabyte the lande. ¶And alſo when werre laſteth long theryn And ſaid the ende of Indignaci on is to be aſhamed of him ſelf/ And it was axed hym how we a wyſeman coude be troubled. And he anſwerd Whan he is compelled to tell the trouth of an vnknowen thyng to hym ¶And ſayd. Whan thou ſhalt ſe aman of go: od diſpoſycion. And full of parfection/ thou ought to do after hym. For couetiſe is lothe wekke/& ſeke in hym to do af ter hym & ſaid diſpraiſe not a litill thing for it may encreſſe ¶and ſaid/ blame not nor rebuke a man whan he is wroth For than thou mayſt not directe hym/ ¶And ſaid be not glade of the eupll fortune of another. for thou knowest not how the worlde may tourne ayenſt the/ ¶And ſayd ſtable thy wytte bothe at thy right hande and thy left. And thou ſhalt be free/ ¶And ſaid. there be thre thinges that doth me harme to ſe. that is to ſaye A riche man fallen in pouerte . a worſhipfull man diſprayſed/and a wyſeman mocked. and ſcorned by ignoraunte people. ¶And

ſayd he not in felliſſhip with the wikked men for noo good
that they can promiſe the/ ¶ And ſaid whan a royaume
is in proſperyte Couetiſe is bounde to the king. & whan it
is in aduerſite. the king is bounde to couetiſe. And ſaid/ co-
uete not ỹ thy thingis ben haſtily don/but deſire onely that
they be wel don. And ſaid a man ought to be better content &
is more bou̇de to his prince/for one fayre worde of hym thā
of other hadde geuen hym grete giftis And ſaid/ the giftes
that be peuen to the goode people aſſith retribuciō & the gif-
tes that be peuen to the noghty people/cauſeth them but to
aſkie more. And ſaid the wikkidneſſe folowyeth after the
wikkied men. and diſprayſeth all goodneſſe. like as the flye
that etteth vpon corrupt thinges. & leueth the ſwete flo-
wres/ And ſayd haſte thou not to preyſe eny thing vnto
the tyme that thou knowyeſt yf it be worthy. for to be pray
ſed or not ¶ And ſaid that a wyſemā ought not to exalte
hym ſelf byfore the vncōning but melie him & thanke god
that it hath pleaſed him to exalte him in grace. & put prine
to bringe him out of his Ignorance in the waye of right-
wyſneſſes & courteſie for yf he ſhulde rebuke hym ſhame ful-
ly it ſhuld be cruelte & to iſtructe him eaſely is courteſie. & ſa
yd that/ ỹ/ diſputers diſputing & arguīg/for to haue knowle
lech of the trouth of a thing haue no cauſe to be wroth to
gyder for their queſtiō falleth to one cōcluſiō but & if ỹ one
thinketh for to cōquere the other. they may haue lightely ha
tered to gider/for. as moche as ech of them wolle bringe his
felawe to his owne entente & ſo to ſubdue his oppinion. & ſa
yd whan thou wilt borowe or axe eny thing of eny man. yf
it be refuſed the thou ought to be more aſhamed of thyn aſ-
kyng than he of his refuſe/ & ſaid he ỹ can not nor wil gouer
ne hym ſelf is not able to gouerne many other. And ſaid a

wyseman ought to aske curteysely & meklely/ and with fewe wordis like as the leche that draweth more blood of a mā meklely & without noyse than doth the sinceworlle that pricketh faster & maketh more noyse. & saide amā of feble courage ānoyeth him ligthly of that he loueth/ & said enforce thy self to knowe god/ & drede him/ peyne the for to knowe thy self & to teche other & rather to do so than to besy the in thyn other dayly occupacions. & said desyre no thing of god but that is puffitable but desire of hym the good that is durable loue not symply the goode lyff here but principaly the good ende And sayd he is vnhappy that continueth in his malice & thinketh not on his ende. And sayde refien not thy getting in thinges that ben from the Ne tary not to do for them that haue don for the/ til they aske the the recompense and sayd he is not verry wyse that gladeth or troyseth him in wordely pspritees. & is troubled in adūsitees. and said the flth of wordely witte is knowen in moche speche and said first thinke & afterward speke & than execute. for thinges chaūge ligthly/ and said. āger the not sodeynly for yf thou a custume it/ it wol tourne ones to thy harmes And said. If thou be willing to peue eny thig to eny nedy body tary not till to morowe/ for thou knowest not what may befall to the. and peue to hym that may not labour ne gete his liuīg And said he not wyse onely in seyng but in dedes for the speche wasted in the world & the sapiēce of dedis is puffitable in the euer lasting world. ¶ And said our lorde acceptith hym/ for noble. that doth goode werkis though he be prasible of litle wordes/ and reputeth/ for cupll the prayeres and sacrifices that ben don by cupll people. And said If thou laboure to do goode. thou shalt therfore suffre no peyn. for if thou hast dilectacion to do synne/ thy dilectacion shall

Banisshe and be none & thy synne shall abide euer with the/ And said haue in remembrance the daye that thou shalbe called to thy Jugement & thou shalt here nothing & than thy clatering tonge shalbe still. the thought shal faile the thyn eyen shalbe derke/ & thyn humanite shalbe cōsumed in to the erthe. and thy witte so corrupt/ that thou shalt haue no power to fele the stenche of thy body. Nor holde the wormes shall sukie thy rotten karcyn. Also haue in mynde the place whyder thou shalt goo. the lordis & the seruaunte shalbe alle likie in the said place. & that ther may nother frende ne foo hurt nor helpe the. And therfore lerne good sciences and discipline/ for thou shalt not knowe whan thy departyng out of this worlde shalbe and yet. be certain that amongis all the peftes of god sapiēce is the moost excellent. she pleseth goodnesse to the good peple & pardonneth to the wikked their wikkednesses. thinke & haue in thy mynde cōtynually that ȳ haste to doo all/ & trust not in eny thingis of this moeuable world. be wele ware that thou do no soule dedis. for no delectacīō nor winnyngis. and be ware that for the variable plaisaunces of this wikked world thou lese not the ioyfull & euerlasting blysse. And sayde loue sapience vnderstāde. & herkien the wysemen. & be obeyssant to thy lorde werke not but in due tyme. and yet take hede howe thou shalt do it lokie that thou say no worde vnconueniēt. & be not prowde for no richesses. ne despeire the not for non euill fortunes be we be disposed to all peple/ & dispraise no man for his meschenesse. And said that thou reputest no vice in thy self. blame not another though he doth it/ and thou ought not to desire to be preised of vertues that be not in the ne do no suche thīg that thou woldest blame or dispreyse another yf he dyd it. thou must do suche thīgis as been good. & couenable though

they be for bodely the. And sayde a wyse man ought to re-
pute his errour grete. & his goode dedis lytyl/ And sayde a
folye is to cut the synnes/ & take away the euyll braunches
therof & to leue wythin our self the couetyses. & other wyck-
kidnesses. & sayde lyke as we kepe our self from the multy-
tude of metes for the helth of our body. we ought by a grea
te reason to absteyne vs from vices/ for ỹ sauacion of oure
soules. And sayde he that addeth to his gentylnesse noblesse
wyth good maners & cõdicions is worthy to be preysed &
he that taketh & suffyseth hym onely wyth the gentylnesse ỹ
cometh to him by his kinred wythoute purchassing eny o-
ther vertues ought not to be called good nor to be holde no
ble And sayde yf ỹ fele thy self more true to the kyng than
other ben & that thy wages ben lyke to theyres or lesse. yet ỹ
ought not to complayne therof. for thyn ar lastyng. & so ar
not theyres/ And sayde If eny haue enuye at the & by enuye
sayth euyl of ỹ/ sette not ther by and ỹ shalt haue peas wyth
hym. for he seketh not but for to haue noyse wyth the And
saide men ought to kepe wele ther halydayes. that is to wit
te pryncipally from euyl doyng. And sayde the more that ỹ
art exalted in highe astate the more thou ought to be mek
& curtoyse to the people to the ende that their loue may abyde
wyth the/ yf eny thyng shuld befall the/ other wyse than
wele/ And sayde Vnneth may a man kepe the loue of his
frendes yf he wol correcte hym rudely of his fautys & sayde
a wyse man ought for to chese good men to be his seruau-
tes lyke as men chese the good grounde for to labour hit/

ARistotle by interpretacion in gruekes tonge is fulfyl
led or complette of goodnesse. & he was sone to Ni-
chomacus the whiche was right cõnyng in fysike &
a good fisicien & was born in the toune of stagre/ & he was

of the kynred both by his fadirs syde and by his modirs syde of Esculapyus of the whiche here before hat he made mencyon for he was in his tyme the most excellent and the best of all ỹ cretkes. And whan the sayde Arystotylle was viij. yere of age his fadyr putted hym in the cyte of Athenes that than was called the cyte of Wysedom. And there he lerned gramayre rethorykie and other bokes of poetrye and therin he studyed the space of ix. yeres profytyng gretly therin. And in thoos dayes men sette moche store by the fore sayde sciences and was theyr opynyon that it was the ladder to go vp in to all other sciences. ¶ And certayn other wyse men at the same tyme as pytagoras & pytoras and dyuers other reputeth and held the sayde sciences for no science and dyd but mocke and skorne theym that lerned them/ Sayeng that suche science as gramayre Rethorik & poetrye were not conuenable to com to eny wysedom. And that gramayre is not but for to teche children/ poetrye but for to telle fables and to make lesynges Retorykie for to speke fayre and in termes, and whan arystotyll herd thise wordes he had grete meruayle therof and was gretely agreued with suche as held the same opynyon / & strengthid hym after his power to susteyne almaneer of gramaryens the poetes and also the Retoryciens/ And sayde pleynly that sapyence can not excuse her of the sayde sciences for reason/ is an Instrument of wytte as it appereth openly that knowyng of eny thyng is to vse of Reason/ And this prerogatyue whiche god hath yeuen to men is right noble and worthy / to thentente that emonges the men he shulde be holden for the most noble and most wyse that more vseth of Reason/ ¶ And that better and more conuenably receyueth in his herte thynges

And telleth hym in place & tyme conuenable / & for asmoche as sapience is most noble of all other thinges she ought to be declared by the best reason & conuenable maner & by the most pleasaunt and short wordes that can be won without errour or lettyng the sentence for yf ỹ reason be spoken parfytely the name of wysdom is lost therby. & so is the speker in falote/ And so the heres resten in dowte of the sentence And after that arystotell colde the sciences abouen sayde he lerned of plato in a place called epideme/ ethikes and the iiij sciences thealogikes & at that tyme he was ỹbij yere of age. And whan platon went the second tyme in to cecile. he left. arystotill in his place in the sayde toune of eppdeme/ In the whiche he taught the science & lerned it/ And after the deth of plato. the kyng philipe of macedoyne sent for arystotill whiche went to hym in macydoyne & their dwelled with hym duryng his lyf teching contynually the sayde scyence. and after the deth of kyng philippe reigned his sone Alixandre the grete/ and whan Alixandre departed from macedoyne for to go in to the counter & regyon of dayse thoo returned Arystotyll to Athenes & there he dwelled rij yeres studyeng tyl that he became a souerayn clerck. And a preest accused hym by enuye to the Cyterzyus tellyng hem that he worshipped not their goddes lyke as other people dyde at that tyme. wherof Arystotyll was aduertysed and hastely departed fro Athenes and went in the towne of setagire where he was borne ferying that they of Athenes wolde haue don to hym as they dyde to Socrates yf he had dwelled lenger with theim/ And he ordeyned a place in Setagyre where he held and kept the scoles teuyng many good Instructions to the people And occupyed the tyme in goode dedes/ And yaue grete almesdedis to poure people and

maryed many poure children that were fader & moder lees ¶And he taught kenyngnely all thoo that wolde studye what astat or nacyon that euer they were of/ And edefyed and bylded nelye ayen the sayde Cyte of stagire and ther; in ordeyned lawes. And yaue Instructions to kyngis and pryncis whiche they tooke and kept right Reuerently ¶And after he deyde in the age of /lxiij. yeres. they of Stagyre tooke his bonys and right worshipfully put hem in a shryne where they helde their counseyle. for his gre; te wytte/And also for the grete and feruent loue that they hadde to hym. And as ofttymes that they hadde ado eny grete matere for to haue the declaracyō therof the men whiche were of counseyle wold go and stande as nygh the sayde shryne where the bonys were as they colde for to haue knowlege of the trouth of their matere/ ¶And thus they dyde for to worship hym the more / And their oppynyons and very trust were for onely keyng nygh the sayd shryne their wyttes shulde be the bettyr/ and their vnderstandyng more pure and subtyll/ ¶And the sayde Arystotyll hadde in his tyme many kynges soones that were his disciples. ¶And he made in his dayes wele an hundred bokys of the whiche we haue nowe/ xxviij. in logyke viij. in nature the booke of Ethikes the booke of Polytykes the booke of Methaphisike that is named The; ology̆e and the bookys of the wyttes of Geometrye/ and Platon rebuked hym because that he wrotte his sciences in bookes/To whom he sayde in excusyng hym/that it is a thyng knowen and notefyed ynowe. that all thoo that lo; ue ony science ought to doo no thyng that shulde cause the losse of her/ ¶And therfore It is goode to compose. and make bokes by the whiche science shal be lerned / And

whan our memorie ſhall fayle it ſhal be recouered by mea
ne of bookys. For he that hateth ſcyence ſhal not proffyte
in hit. though it be ſo that he ſe the bookys and behold hem
yet ſhal he ſette not by it. But departe wordes and leſſe noyſe
than he was afore/ ¶ And I haue made and ordeyned
my bookys in ſuche forme that the noyſe men ſhal lyghtly
and eaſily vnderſtande hem but the Ignorant men ſhall
haue but lytyll auayle by hem. ¶ And the ſayde Arysto
tyll held gladly in his hande an Inſtrument of the ſcience
of the ſterres. ¶ And ſayde to kynge Alexandre he that
hath in this worlde goode and laudable name and the gra-
ce of god ought to aſke ne deſyre non other thyng/ ¶ And
ſayde thus to hym dyrecte thy ſelf fyrſt for yf thou be not
Juſte holde mayeſt thou wele dyrecte thy people. and yf thou
be in erroir thou canſt neuer gouerne hem wele/ For a
pouer man can not make another riche he that is diſwor-
ſhipped can not worſhipe another/ He that is right feble
may not helpe another/ And ſo may not goodly ne wele
eny man dyrecte another/ but yf he dyrecte hym ſelf fyrſt
And therfore yf thou wyll take of the ſplthes from other
clenſe thy ſelf fyrſt. Or ellys thou ſhalt be as the leche
that is ſeke and can not hele hym ſelf. And traueyleth to hele
other that haue the ſame ſekeneſſe. ¶ And ſayde. It is a
grete chaſtyſement to the people to haue a right wyſe lord
and it is a grete corrupcyon vnto theym to haue a corrupt
and myſruled kynge/ ¶ And ſayde vnto the two couetyſe
for thou oughteſt to thynke and remembre wele that it is
not laudable thynge to haue richeſſes in this worlde and
ſhame in the other seyng that this worlde is nomore but
onely abaytyng place for to go to the other worlde/
¶ And ſayde. If thou wol be riche ſuffyſe the wyth ſuche

ſhal reygne. & he that taketh and put out the lawe from the
Royame ſhal not reygne. And ſayde a kyng ought to be of
good & ſtrong courage. to remẽbre wele the ende of the wer
kes & to be courtous and free And to refrayn his wrath
where it apertayneth and ſhewe hit where it nedeth to kepe
hym from couetyſe to be true to gouerne hym as nygh as he
may after his goode predeceſſours/ to yeue to his men as
they haue deſerued to deffende & kepe the lawe and the feyth
& euer to do wele after his myght/ And yf the ſtrenght of
hid body fayleth hym. thenne to kepe the myght of his cora-
ge by the whiche he ſhal be the more aſſured in all his nedis
And ſayde the kyng that gouerneth hym & his Royamme
wele by his wyſedom is worthy to be gretly prayſed & lau-
ded And ſayde to alexandre ſeche to wynne ỹ richeſſes that
be not tranſytories. the lyf that is not moeuable/ the kyng-
dom that can not be taken awey from the. & the euerlaſting
ioye. & be piteful but not ſo moche that ỹ ſtande in dangier
therby do pugnicion & iuſtice to them that haue deſerued it
wythout delay. trauayle ỹ to fortiffie the lawe/ for in that
is the loue & drede of god. & whan ỹ ſhalt be compelled to ta
ke vengeaũſe of thyn enemy/ put it not ouer tyl another day
for the fortune & ydicions of this world moeue & chaunge
ofttymes ſodaynly And ſayde ỹ ought not to hate hym
that ſayth the ſothe nor to chide hym that kepeth the feythe/
but he that ſhal do contrarye to ỹ feyth be ỹ his enemy wyth
al the pouoyr of thy royame/ & ſayde it is bettir that ỹ correc
te thy ſelf & amẽde the aftir the exemple of thy predeceſſours
than thy ſucceſſours ſhulde amende hem aftir the exemple of
the. & ſaid Worſhippe ỹ good mẽ & therby ỹ ſhalt haue ỹ lo-
ue of ỹ people/ & ſette not althy wyl in this World in ỹ whi
che ỹ mayeſt not longe abyde/ and ſayde Worſhip ſapience &

fortyffye it by good maistris disciples and scolers Worshipp hem paye for their expencis & kepe hem of thy household. after that thou shalt se they shalbe prouffyted & sped in the science/ And thou shalt fynde that grete prouffyt & Worship shal com to the therfore/ And said he is of bygge & strong corage of good discrecion & laudable feith. that beeth pacientely all his aduersites for a man can not be sinolden in his pfyrite/ And said thou ought to thinke that the Wekest of all thyn ennempes is stronger than thy self And said thou ought to cherissh thy kinyghtis & thy pomanry And to haue hem in as grete loue in tyme of pees as in tyme of Werre. for if thou sette litil by them in tyme of pees/ they shal forsake the Whan thou shalt haue more nede of hem. And sayde the grettest puffyt that thou canst do in thy royame is to take awey the Wikkid pple & to reWarde the goode. And saide a man is of euil cõdicion that taketh no kepe but to the vices & faWtes of other in dispreysing of them And sayd Worshipful deth is bettir than shameful liff And said the sapience of a man of loWe degre is Worship & the folie of hym that is of high degre is ashame and auarice is the thing that taketh a Wey the name of gentilnesse. And said the good prince ought to gouuerne the pple as his good predecessours haue don & to loue & cherissh the good and true pple more than his tresour or other Wordely goodes & to delite hym in that/ that he hath rightWysly & not Wrongfully/ and said no mã ought to be ashamed to do Justice for yf the king be not iusticial he is not king but he is Violent & rapay. & sayd the Wikkied men obeye for drede. & the goode for their goodnesse/ and said men ought to do Wele to the good pple & to chastise the Wikkid by rigour ¶ And said Wrath ought not to be to sharp ne to Wete/ and he Wrote an epistoll to/

alexandre that the kynges been worshipped for. iiij. thinges that is witte for instruction of good ladres. for cõqueste of landes & regions & for to peopliſhe & dyſtroye deſertes & wil-dernesſes. & he wrotte also to alexandre that he ſholde not be willing to correcte all mennes faultes to rigorouſely for it lieth not entierly in mãnes power to kepe hym from doyng euyl/ & therfore it is good ſomtyme to forgeue errours. & yf it be ſo that of nede pugniciõ muſt be don. men ought to ſhewe that they do it by cõpulſion to amẽde & pugnyſſhe the errours & not in maneve nor by weye of vengeaũce. & he ſawe a man that hadde his hand ſmytten of for theſte that he had don. And he ſayd for aſmoche as that man had taken from other ſnche as was not ther owne mẽ haue taken frõ hym that. that was his/ & ſaid thou maiſt not ſo wele cauſe thy peple to loue the as to cheriſſhe hem & ſhewe hem right-wiſneſſe. & yf thou dooſt the cõtrary thouh thou haſt the lordſhip of their bodyes thou haſt not the lordſhip of their hertkne of their courages/ & that ſhalt ỹ fynde whan thou calleſt vpon thyer ſeruyſe at thy nede wherfor it is a grete dãger for a kyng to do iniurie & do make his peple hate him. and ſayd he is right happy that can chaſtyſe him ſelf taking exẽple by other. & ſaid fortifye your ſoules with good dedes & kepe you from couetiſes which diſtroyeth the feble courages. ther is nothig ỹ maketh a man leſſe to be ſette by than to praiſe & boſte him ſelf of his goode dedis. & it was axed of him what is the cauſe that wyſemẽ wol not be worth & eny man wol teche hem/ & he anſwerd for aſmoche as wiſemen know wel that ſciẽce is a right profytable thing. And ſayde he that wol not nor can not do wele atte leſt ought to kepe him frõ euyl doyng/ And ſaid to his diſciples. loke that ye haue. iiij. eres. ij. for to herkiene & lerne ſciẽcis & profytable thingis/ &

the other. ñ. for your other wordely besinesses/ The mooste p̄fitable thing to the world is the deth of the euil pple/ And sayd a man may not be so wele knowen as in grete auctorite/ And sayd in all thingis the lest quātite is the lyghter to bere sauf onely in sciēces/ for he that hath mooste therof the lyghter may bere it/ and it was axed of hym what was the mooste conuenable thing for a discrete man to haue/ & he answerd that that shuld abide with hym yf he wer ascaped out of a drowned ship in the see and said men ought to loue to lerne the best of the sciēcis as the bees loue the swetest of the flowres/ & he had a noble & worshipful heritage of the which he lete other haue the gouernāce & wold not go thider hym self/ & it was axed hym the cause/ And he answerd that he that ofteneste goth to se his heritages hath more displasirs. and sayd the tonge of a foole is the kepe of his secret and sayd to one that was slowthfull & wold not lerne. sithen thou wyl not take the peyne for to lerne. ÿ shalt haue the peyne to be lewde & vncōnyng And said kepe the from the feliship of him that knowith not hym self They that ben dayly enclined & vtterly disposed to vices may not encresse in good ne proffyte in sciēce ¶ And sayde yf thou wol habādone to thy body al his wil thou shalt be the worse both in helth & in all other thinges/ and atte last thy soule shalbe dampned therfore. He that is entierly enclyned to do fornicacion may not be praysed ne come to good ende. And said a mery man wyl not lightly be wroth. A liberal man may not wele be enuious. ne a couetous man content with his richesse. ¶ And sayd the man is preued and tryed by his wordis as the gold by the fyer. One of his disciples made to hym an euyl reporte of one of his felawes. to whom he said I wol not beleue thyn euyl wordis ayenst thy felawe nor I wil not beleue his euyl wordes ayenst the And

ſaid like as the rayn may not profyte to the corne tath is ſalven vpon the drye ſtones nomore can ſtudyeng auaile to a foole. A mannes tonge ſheweth his witte or his folye. ex: perience ought to correcte a man & to helpe hym to lyue wele And ſaide ſapiẽce maketh richeſſe to be fayer & hydeth power & It was axed of hym what was fayer ſpekyng ¶ And he auſwerd to ſpeke litil & laudably & to yeue reaſonable anſ: weres/ & he wrote thus to alexandre. ye be anoble & myghty king & more myghty than ye weer & ſhal encrece yf ye direc te & gouerne wele & iuſtely your peple. & in ſo doyng the pepl ſhal obeye you but yf ye be an extorcioner & take al their go od from them than ye ſhalbe lord of the poure peple and than ſhal ye be like hym that hath leuer gouerne the dom beeſtis than the men ne ther is nothing ſo conuenable to a king as to couepte vnduely the goodes of his peple And ſaide he that hath a litill of trouth deſireth to haue more. and ſaide reaſon maketh aman to be more ſouuerayn than beeſtis & he that hath no reaſon is but abeeſte in many thinges the neweſt is the beſt but loue is contrarie for the elder it is the more it is worth & one abrahyn lord of ſciẽces axed him what thiꝫ aman ought to lerne firſt that ſeketh ſapiẽce/ to whom he anſ: werd the gouernemẽt of the ſoule In aſmocke as ſhe is euer: laſtyng & more noble without euy cõpariſon than eny thiꝫ that we haue than they axed him howe may the ſoule acque re ſapiẽce & he anſwerd as a ſeke man ſeketh his phiſicien & as a blynde man enquereth of the colours to theym þ ſe hym & it was axed of him howe a ſoule might ſe her ſelf. & he anſ werd the ſoule that lakketh ſapiẽce can ſe nothing as the ey en with out light that nether ſe hem ſelf nor other/ and ſaid all maner of thinges haue ꝓpertes and the properte of diſ: cretion is to chese wele the good from the euyll. ¶ And

ſayd the lordſhipes wonne by ſtudy dangiers & peynes &
ſo kept ought weke contynue and proſpere/ and thoos that
be lyghtly wonne and kept in Joye and pleſaunce comme to
a lytyl proffyt atte laſt And we ſe cõmonely the townes
wherin the inhabytaũtes take grete labour be weke mayntey
ned and encreſſe wyth grete richeſſes/ And the townes ful
of pleaſaunce and delyces fall to ruyne and dyſtruction.
¶ And ſayde haſtyneſſe of ſpeche maketh men to erre. And
ſayde I merueylle how he that men lawde wythout cauſe/
accept it and is pleſed wyth all and he of whom men ſaye
euyl wythout cauſe is angry wyth all/ ¶ And ſayde loke
that ỹ be not as the bulter whiche caſtyth out the floure and
kepeth the brãn/ ¶ And ſayde men ought not to take the
gouernaunce of the people to a childe to hym alſo that can
not knowe the nedys of the poure people to hym that is co
uetous to hym that wyl werke wythout delyberacyon ne to
hym that is vengeable. ¶ And ſayde thet is no differences
but wyx a chyl of age & a childe of maners as of ỹdiciõ wo
hat age that euyr he be of for the cõdiciõs of men aren kno
then & ſhewed by dedis & not by age/ & ſaide It is nedeful to
aman yf he wol be good that he be able of hym ſelf to kno
we the trouth and do it in dede ouerlis that he lerne hit of other
for he that of hym ſelf can not vnderſtãde hit nor wil lerne
hit can not be good/ and ſaid goodneſſe is deuided in iij ma
ners/ the firſt is in the body the .ij. in ſoules/ & the thyde in the
opacions wherof the mooſt noble is the goodneſſe of the
ſoule for in vſing the vtue therof/ is fõde & knowen the for
me in good dedis. & ſayde aman findeth ſapiẽce & good ỹdici
ons in long lernyng of veray ſciẽce. and ſayd thet be many
pſones that knowen the good werkis & do hem not whi
che reſemblen the ſeke folkis ỹ axe help & gyeſtl of the leche & do
no thig theraftir & therfor the bodyes ben without helth & ỹ

soules without blessynes And said one may knowe the inwarde dispositions of a man by his outwarde operacions And said welle doyng is a laudable thing. neuertheles it is somwhat harde to do but lightly one may do euyl as an archier fault of the butte is no wonder but to hytte the prike is a greet mastrie & said in diuers maneres we may be euil but we may not be good but in one wey. and said default of wit be causeth many harmes & maketh many men to fall by ignorance Not knowing what thing to be don or left. and said aged folkis louen togider. and so do not childern for olde folkis haue their delectacions like & yong folkis in diuers weyes. and sayd a grete acomplissyng of mênes felicite is to be welle frended than a man without felisship can not haue hole felicite/ & sayd euery man ought of fedis whether he stande in goode caas or in badde/ yf he stande in euill ꝯdicion. they for to helpe him & if he stande in good caas he to make mery. him & cherysshe them that they may helpe him to resiste incōueniences that myght falle. & sayd noon hath delectacion in iustice/ but a iuste man none hath fauour to sapience but the wyseman & noon loueth frendeship but the true frende/ & sayd the wikkid men sustayne their perilles by their bodely strength & the good men suffre their perilles paciently by the vertue of their soules Whiche pacience cometh not by might of arme nor of hand nor non other membre/ but onely of grace of the soule. & therby to resiste ayenst couetise & other grieues of this world trustyng therfore aftir to come to blisse. & he wrote to kyng alexandre in this forme/ thou oughtest to obeye welle the comandements of god/ for he hath yeue the thy desires. & that that thou hast axed of hym/ and said sapience is lyf & ignorance is deth/ & therfore he that is sapiēt is a lyue/ for he vnderstandeth what he doth and he that is ignorant is dede for he

vnderſtandeth not what he doth ¶ And ſayd the antiquite of the tyme maketh the werkis olde. & byddeth nothing but re noimme which reſteth in the herte of the ſucceſſours it is ne: dful than to conquere good renõmee and therby ſhal endu: re nobleſſe. ¶ And ſaid leſing is the ſekeneſſe of the ſoule whiche can not be heled but by the meane of reaſon whyche li eth neuer/ And ſaide a moche wyſeman is he that nouſeth not the thinges into the tyme that he is preſent that wyl vn derſtãde hem/ And the beſt ſpeker is he that ſpeketh not til he is wele purueyed what he ſhal ſaye. and the beſt werkeman is he that begineth not his werke into the tyme that he hath wele diſputed & auiſed it in his herte. Nether is none that ought to haue ſo moche thought as the wyſeman. for it is neceſſaire to him to be purueyed & certain of his werkis. & ſaide men are more enclyned to couetiſe than to reaſon. for couetiſe hath acompaigned them from their childhode & rea: ſon cometh not to them til that they be of parfite age/ and ſa ide the children hate their maiſtres whan they teche hem for they knowe not what good may befall them therby but think onely on the labour of the peyne of theire lernyng. & the ſayd. ariſtoteles callid alexandre ayeng hym queſtions vpon the gouernance of the lordis/ & of the peple. to whom a lepãdre paue good auſwers/ but neuer the leſſe/ ariſtoteles bet him withe a rod & It was axed of hym why he had bete him without cauſe/ and he anſwerd this childe is lykie & ab le to/ be a grete lord & a myghty king/ And I haue bete hym all onely for to holde him lowly. And in mekeneſſe for he ſhalbe to ſoon prowde/ ¶ And ſayd If thou cauſt direct a: nother. Directe hym as thy ſelf. And a yong man axed hym why he was ſo poure. ¶ To whom he anſwerd/ My po uerte hath nothing offenſed me/ ne doth me no harme.

But thyn hath doon the and ſhal do harmes ynowhe/ And ſayd. The Royaumes ben mayntayned by the lawes ordeyned by the kyng and princes ¶ And ſayd the kynges and princes ben ſuſteyned and vpholden by kynghthode. And the kynghtis been maiteyned by moneye and money cometh of the people. and the people is gouerned by Juſtice without whiche no Royaume may proſpere.

Alexander the grete was ſone to phelip king of macedone/ whiche phelip regned .xxj. yere And the ſayd alexander began to regne in the .xxij. yer of his eage. And he ſayd to his peple in this wyſe. Fair lordes I wyll in no wyſe be contrarie to your wylles ne to your dedes. But I ſhewe to you that I hate fraudes & malices & as I haue louid you duryng my faders lyf. ſo will I doo in tyme comyng/ And I bidde the counceille and pray you that ye dreede god obeye him as ſouuerayn of all/ And cheſe hym for king and be moſt obeyſſant to hym that ſhal beſt pouruye for the good aſtate of his peple/ and that ſhal be moſt debonayr and merciful to youre folkes that beſte ſhal kepe Juſtice and the right of the feble ayenſt the myghty. hym alſo that ſhal beſt diſpoſe for the publike wele. and for no delectacion of worldly pleyſances ſhal not be ſlowfull to kepe and defende you. & by whom ye ſhal be defended/ and all euill. & harmes by the meane of his good dedes ſhal be deſtroyed/ and hym that moſt hardily ſhal put hym forth to deſtroye your ennemies. For ſuche ought be choſen kyng and none other and whan his people had herd the reaſons aboue ſayd and knowen his grete diſcrecion wytte and vnderſtandyng they were greatly a merueylled and/ anſwered to hym thus We haue herde and vnderſtand thy grete reaſons/ And haue reſſeyned & reſſeyue thy good counceill/ and therfore we wole and beſeche the that

thou wygne and haue the lordship vpon vs duryng thy lif
we hope that ther is none that hath so wele deserued to be
our kynge / ¶ And thus they chees hym to their kynge &
to their lord and coroned hym and yaf hym their blyssyn-
ges. and prayed to god that he wold blesse & mayntene hym
¶ To whom he sayde I haue herde the prayer that ye haue
made for me / besechyng to god that he wol stedefaste the lo-
ue of me in your hertes and corages. And that by no ma-
ner of delectacion he suffre me to do thyng agayn your pro-
fytes ne to my dishonour. And sone after he sente letteres
to all the princes and good townes of his reame. And
whan he had sent letteres One dayre kynge of perce and of
mede sente to Alexander for trybute lyke as he had of his
fader. And he sente hym word. that the henne that leyd that
egge is dede. ¶ And after this Alexander made grete con
questis & whan he had conquerd vnde he wente to a contre
callyd bragman. the whiche whan they wyste his comyng
they sento many wyse men to hym whiche salewed hym &
sayde sir alexander thou hast no cause to werre vpon vs
ne to be euyl wyllyng / for we ben both poure & meke. And
we haue nothing but only sapience. the whiche yf ỹ wylt
haue pray to god that he wol yeue her to the. For by batayl
thou shalt not haue her. ¶ And whan alexander herd hem
saye so he made all his Oost to tarye and wyth fewe of
his knyghtes wente wythin the sayde contre for to enquy-
re further of the trouthe. ¶ And whan he entryd wythin
the same grounde he fonde many poure folkes women and
children al naked gaderyng herbes in the feldes. & he axid of
them many questions. to whiche they answerde right wyse
ly / & than he bad hem axe of him some thyng that myght do
hem good & to alle their peple. & he wold yeue it hem gladly.

¶ And thenne they sayde sir we axe the none other thing but that thou wylt gyue vs euerlasting lyf/ Thenne Alexander answerd & sayde/ how myght a man make other mennes lyues eūlastyng/ whan he maye not lengthe his owen lyf an oure. and that ye axe of me is in no mannes power that lyueth/ ¶ Than they sayd to hym syth thou hast good knowlecke therof. wherfore trauaylest thou thy silf to destroye all the world. & to gadre alle the worldly tresours/ and wost not whan thou must leue hem/ Thenne alexander said to hem/ I do not all these thynges that ye saye of my self. but god hath sente me thurgh all the world for exaltē & magnefye his lawe & to destroye them that byleue not in hym. And somtyme Alexander wente dysguysed vysytyng his lordes and enquyryng of her dedes. ¶ And vpon a tyme he cam in to a towne of his owne. & sawe two men of the same toun byfore a Judge pletyng of the whiche one sayde to the Judge sir Judge I haue bought an hous of this mā And longe after I haue foūde wythin the same a tresour wythin therthe. whiche is not myn And I haue offred to delyuere it to hym/ And he hath refused it/ Wherfore sir I biseche the that he be compelled to take it for as mocke as he knowyth it is not myne for I haue no right therto/ Thenne the Judge comanded his aduerse partye tauswere to ỳ same/ & thēne he said/ ser Judge that same tresure was neuer myn but he hath edefyed in that place that was byfore comyn to alle them ỳ wold haue edefyed therin. & therfore I haue no right to take it. & thēne they both required the Judge ỳ he wold take it to hym self/ to whom he answerd & said sithen it is so ỳ ye saye. that ye haue no right to whom the herytage hath longed and yet longeth where the tresour was foūde hold shold I haue eny ryght therto that am but a

ſtraũger in that caas.and neuer afore herde ſpeke therof/ ye
wold excuſe you therof & gyue me the charge of the treſour
that is euyl wo/Thenne he axid of hym that had foũde the
treſour whether he had ony children whiche anſwerd he had
a ſone/And he axid that other in lyke wyſe/and he ſayde he
had a doughter.thenne the Judge ſayde & Judged that a ma
ryage ſhold be made betwene them & that they ſhold haue ỹ
treſour by that meane/ ¶ And whan Alexander herd this
Jugement.he had grete meruayll therof:and ſayde thus to
the Juge I trowe that ther is not in all the world ſo right
wys ne ſo true a Judge as ỹ art.& the Judge that kne we
hym not ſayde & axid of hym whether ony Judge wold haue
ony other wyſe:ye certaynly ſayde Alexander in many lon
des/thẽne the Judge hauing grete meruayll therof axid of
hym whether it Rayned & the ſonne dyde ſhyne in tho landes
as though he wold haue ſayde.that it was meruayll that
god ſhuld ſende ony lyght or Reyne or other good thynges
to them that do not right & true Juſtice/And therof Alex
ander had greter meruayll than afore & ſayd that ther were
but fewe ſuche people vpon erthe.as they were in that lan
de.And as Alexander went out of that lande he paſſed
thurgh a cyte.in whiche alle the houſes of that cyte were of
one heyghte/And byfore the dore of euery hous was a grete
pytte or graue in whiche cyte ther was no Judge. wherof
he had grete meruayll.and axed of the inhabytaũts therin
wherfore ſuche thyngis ſhold ſerue.the whiche anſwerd hym
and ſayde/ Firſt for the outragyous ſtright of houſes.loue &
Juſtice can not be longe in a towne emong the people/And
they ſayd that the pittes or graues were their owne houſes
to whiche they ſhold ſone go to & there dwelle vntyl the day
of Jugemẽt. & as touching ỹ they had no Judge they ſayde

that they made goode Justyce of them self wherfore they ne-
ded no Judge/ Thenne Alexander departed from them right
wel plesed. And afore his deth he wrote a lettre vnto his
moder desyryng her to make no sorowe for hym/ And sone
after Alexander dyed and was put in a coffre of gold/ & be-
ryed in alysandre. And he was born theder with grete
reuerence by kynges prynces & other grete lordes that kept
and fulfylled his testament as he had ordeyned/ ¶ Thenne
stert vp one of the gretter lordes of them that kept hym &
sayde thus/ They that neuer wepte for other kynges. nowe
ought to wepe for this same. and tho ỹ neuer had meruayl
le of aduersite/ shold nowe haue meruayll of the deth of this
kynge. And he desyred the other lordes that they shuld saye
some good thyng for to comforte the people that was gretly
dysmayed and troubled for the deth of kynge alexandre. as
for the deth of the worthyest kyng that euer was/ Thenne
one of them sayd kynge alexander was wont to kepe gold
& syluer/ And nowe gold & syluer kepe hym. and he sayde it
by cause of the chest that his body layen in whiche was of
gold. And another sayde alexander is departed fro synnes
& fylthes. & nowe his soule is with the good soules whiche
ben purified. And another sayd Alexander was wont to
chastyse alle men. and nowe he is chastysed. And another
sayd the kynges were wonte to drede hym/ And nowe the
poureste man of all the world dredeth hym not. And ano-
ther sayde yesterday all the erthe suffysed not to Alexander
& nowe the lengthe of his body suffyseth hym. And another
saide Alexander myght here yesterday & no body durst speke
ayenst his wyl. & nowe euery man may speke & he heryth not
& another said the more that thastate of kyng Alexander
was gretter & more excellent the more is thoccasion of his

eth greuous & pyteful. Another ſayde thoo that ſalue not yeſterday Alexander ſered hym gretly. & nolu thoo that ſee hym ſere hym not. Another ſaid alexander was he whos enemyes durſt not come nere hym. & nolu his frendes diſ: preyſe & wyll not ſee hym. & whan alexander began to regne he was but / xviij. yere of age & he regned xviij. yere of the whiche he emploied xv. yeres in batayll & in conquerynge / & viij. yere he reſtyd hym vpſytyng the grōdes & landes that he had conquerid. And he had victorye vp yvij. maner of langages. And in two yeres he ſought all thorient and occydent / And the nombre of his knyghtes were comonly of his retenelu: & at his wages. were CCC. xiij thouſad wythout pomantye and other men neceſſary to his warres ¶ And he dyde in the eage of xxxv. yeres / And he was of ſagweyn colour / his face ful of pockys / One of his eyen graye and that other black. ſmal and ſharp teth viſaged lyke a lyon. And was of grete ſtrengthe and loued meche warres fro his childe vnto his lyues ende And he com: maunded that the people ſhold worſhipe god and kepe hem from ſynne / ¶ And ſayde the world is not ſuſteyned but comonly by ſcience. And the Royames be not directed but by the ſame. And alle thynges ben gouerned by reaſon & ſayde ſapience is meſſagyer of reaſon. ¶ And it byfell that Alexander paſſed thurgh a toun wherin viij. kynges had regned afore / & he and yf ony of their kynrede was alyue & they of ỹ toun ſayd ye. a ſone of one of the ſayde kynges And Alexander deſyred to ſee hym / And the people ſaide to Alexander that he was euer in the chircheyerd / And Alex: ander wente to ſee hym / and and of hym wherfore he abood ſo in the chircheyerd. And why he wold not take vpon him ſuche aſtate as his fader had and his Auncęſtris as other

of thy houſhold hym that hath many ſeruaũtes & ſubgettys & can wele rule & geuerne them/ And make hym thy pro-curour & receyuour of thy money. that hath grete lyuelode & ſpendeth diſcretly & notably/ ¶ And a patryarke axid of hym what he wold do wyth ſo many men as he had. And he anſwerd. I that am lord of them that ben grete & myght-ty lordes may wel forbere to be lord of their ſeruaũtes. And ther cam two men byfore hym different of oppynyons/ To whom he ſaide/ the ſentence that ſhal plese that one ſhal diſ-plese that other. And therfore conſente ye to the trouthe/ & that ſhal pleaſe you bothe. And it was axid of hym why he worſhippid more his mayſtre than his fader. And he anſ-werd for as mocke as I haue of my mayſtre euerlaſtynge lyf/ And I haue of my fader lyf but for a certayn tyme/ And whan dares doughters were taken it was told hym that they were right fayre. And therfore he wold not ſee them freryng to haue don ony diſhoneſt thynges Sayeng that grete diſhonour were vnto hem that had ouercome ſo many notable & manly men in the bataylles/ yf he ſhuld be ouercomen by wymen beyng in his pryſons. And it byfelle that one made a longe ſermon byfore hym whiche neyed mocke to alexander. wherfore he sayde the predycaciõ is not to be lawed that endureth ouer the powre herkeners/ but ỹ is good that endureth after the poſſybylyte of them that he ren it ¶ And it was axid of hym how men myght acqui-re the loue of other men/ And he anſwerd in doyng hem good or elſ atte leſt in doyng hem none harme. & ſaide men ſome tyme throue better by their enemyes than by their frend-des/ & it was axid of him how he myght be ſo myghty gſid-eryng ỹ he was ſo yong of age/ & he ſaid for as mocke as I haue trauayllid tacquere frendis/ & peuyn to myn enemies & by this maner I haue power vpon hem al/ & ſayde it is a

grete losse to a man to lose his frendis and more than to le se his sone or his tresour ¶ And said the frendis that be acquerid by good dedes. ben better than tho that ben acque rid by force/ And vpon a tyme as alexander went to seer te hym priuely. certayn men lyeng at a wyndow kest wa ter vpon him wenyng that he had ben one of their slaues & whan they sawe that it was alexander they were greetly a ferd/ & alexãder badde hem be not aferd sayeng that they had wette none but hym that they thought to wette And as aristotel taught many kyngis sones with alexander he axid ones of one of hem what shalt ÿ gyue me whan thou shalt be a kyng. the whiche saide I shal make the my grete gouer nour & in like wyse he axid of a nother. whiche sayde I shal yeue to the half my royame. And thenne he axid of alexan der/ whiche answerd hym thus Maistre enquere of me not this day vpon that. that I haue to do to morowe. for whan I shal see that I neuer sawe. I shal thinke that I neuer tho ughte but yf I regne as thou sayst I shal thẽne I shal doo as thou shalt see & thynke to be couenable/ and thẽne aristo tle saide to hym. Certaynly I wotte wel that thou shalt be a grete & a mighty kyng. for thy face & thy nature sheweth it so. Alexãder sayde to one that long had ben his lieutenaũt & had neuer rebuked hym of no vice I am no thing pleasid with thy seruice. Why sire saide his lieutenaũt. by cause sa yd Alexander that I am a man as a nother & erre & haue er red many a tyme. sith thou cam in my seruice. and thou sa west neuer no fawte in me. therfore thou art not such as I ought to haue to be my lieutenaũt. for thou art not wyse yf ÿ hast seen & knowen my fawtes & not correcte me therof Thou art not trewe to me/ And he said reason letteth not to acquere science/ but slouth disprayseth it ¶ And som me ayed of alwyseman called. Nychomake/ what was

the cause that men obeyed so lightly to Alexandre. And he sayd by cause that he was vertuous. that he had wel kept. Justice and he had ben of good cõuersacion. and of right ex cellent gouernement/ ¶ And there were two men which axed euerych of them to haue to his wyf ỹ doughter of a ri che man of which two/ one was riche. and the other poure. And the fader yaf the doughter to the poure man/ wherfore Alexander axid of hym why he did so/ And he sayde by cau se the riche is ignorant and like to become a poure man. & the poure is wyse. & able to become a riche man. Alexandr axid of a wyse philosopher by what mene the royames were wel directid & holden in goode astate. And he answer de by ostryssaunce of the peple & the iustice of the kyng. And as Alexander foughte ones in batail many wymen cam in the same batayll ayenst hym thenne he withdrewe hym hastely & sayde to his men yf he sholde haue victory of this batayll where thyse women ben. it were no worship to vs & yf they had the victorye/ thenne it were to vs a ꝑpetuel sha me/ wherfore we shal not fyghte ayenst them wyth the wo men ben there/ and sayde it is a perillous thinge a man taby de so long in the see that ỹ storme & tempest come vpon hym that may well departe during the faire weder/ In like wyse it is of them that dwell in prices & kynges houses. & sayde it is a foule thyng to a man to haue grete wordes without ef fecte. & it is a fayre thing to hym that put his werkis byfo re his wordes. and sayde the gretteste & most laudable liberte that is to a man. is to kepe hym from couetise/ And whan his fader cõmaũded hym that he sholde gladly here the commã dementis of his maistre. he sayde he wold not only here them but he wold fulfylle them with glad herte to his power. And sayd It is worse a man to haue defaute of discrecion/ thenne of richesses.

Tholome was a right wyseman and wele vnderstan-
dyng/ & in especial in/ iiij/sciencis that is to witte/Ge
metrye/musike/arismetrik/ & astrologie. & he made many go
od bokis among the whych one is callid/ Almageste the
which is of/Astrologie. and he was borne in Alexandrie
the grettest citee that is in the land of.Egipte.& there he made
his considerations in the tyme of kyng Adryan and ma-
de hys dictions vpon the considerations at Foodes/ he was
not kyng all be it that many persones calle hym kyng/
And he lyued lxvbiij.yeres. And said he is wyse that dis-
posith his tonge to spekie of god/and he that knowith him
not is the moost foole of all And said he that is enclined
to his wille is nygh to the Iee of god.and the nerer that a
man approucheth the deth/the more he ought to labour and
trauepll to do wele/ And said sapence abydeth no lenger in
the hert of a foole/ than a fleyng thyng that may not tarye in
no place/& sayd good wytte & good discrecion ben felawes.
And sayd a man of good sapiēce can not dye. ne a man of
good vnderstandyng can neuir be poure/ And sayd sapien
ce is a tree that weyxyth greue in the hert & fructifieth in the
tonge. ¶ And sayd Bewaare that thou dispute not with
hym that hath no knowlege/ ne yeue not thy consepl but to
hym that asketh it ne telle not thy secret but to him that can
kepe it/ ¶ And sayd he that wol lyue wele ought not to ke
pe in his hert all his aduersitees. ¶ And said the maistre
of a grete house hath many melancolyes/ ¶ And sayd spe-
kie wyselp aswele for thy self as for all other/ ¶ And sayd
yf thou maist not eschewe somtyme to be wroth ater lest lete
not thy wrath last long/ And sayd the hertis of good prple
ben the castellis. & forteresceis of secretes. & sayd a man ȳ is

and also If he was wont to do so. And yf he be like to falle therin ayen/ And vpon euery of the same pointis to re-medye hastely/ ¶ And sayd/ the kynges seruauntis ought to shewe in seruyng hym their good vertues their feyth the noblesse of their kynrede. thentente that the kyng may bet-ter fauowe hem and do to euery of them as he shal haue deser-ued/ ¶ And sayd If a kyng loueth and cherisseth the vn-trewe and wikkid men as them that ben good and true/ he ought not be called kyng for he is not like to regne long. ¶ And sayd If the kynges conseyllours his physicien and hys confessour deleth wyth other thinges. than langyth to theyr offyces The kyng shal contynuelly be endommaged. sekie of body/ & of the soule And lykie to come a to foule ende ¶ And sayd. he that sayth not trougth to his lecche ¶ And he that counceylleth wyth his frend. And telleth hym not the trouthe of hys coũceylle. he dystroyeth hym self ¶ And assawon sayd a kyng shold not committe to another the besy-nes/ that is necessarye to hym self for to do ¶ And Assawon sayd. The most secrete counseyll of the kyng Is his conscie-ce and his good dedis is hys best tresour ¶ And of alle men the trewest is the best. And the best ryches ben they that be truely and duely goten. And he sayth/ a kyng shold committe his besynesses to him that he hath proued in fayth in wyttie. and in good gouernance. and yf he may fynde no such take hem that hath euer be conuersat with wyse men ¶ And he sayth a wyse kyng of good vnderstandyng a-mendeth and auaylleth moche his conseyllours. ¶ And he sayth whan a kyng of good discrecion hath to do two ri-ght hasty thynges. he shold begynne at the noblest and at the most prouffytable/ And If they ben bothe two of one estate. begynne at that whych may best be recouerd in tyme

comyng/ And he ſayth yf a kyng be mercyful. his beſynes ſhal goo wel/ hys wyſedom ſhal auayle hym in tyme comig yf he be trewe his people ſhal reioyſe with hym/ and yf he be Juſte his regne ſhal endure/ ¶ And he ſayth kynges ſholde gete good renommee and other mene dignitees by good meſure/ for outrageouſnes is not enduryng/ ¶ And he ſayth yt belongeth to conquerous kyngis to ſette & kepe good Juſtice in their Royames & other lordſhippes goten. And how be it that it is a greuous thyng to conquere them. yet is it a more greuous and more chargeable thing to kepe them wel. ¶ And he ſayth he that is moſt complete of wytt is he that knoweth hym ſelf. And that departed hym not from thobeyſſaunce of god for what maner occaſion that cometh to him/ and that contynuelly thākieth him for the goodes that he hath ſent hym. ¶ And aſſaron ſayth that an euyl lawe and the loue of a ſhrewe laſteth no lenger than the ſhadowe of a cloud/ ¶ And aſſaron ſayth that a wyſe man enforceth hym to fle and withdrawoth from harme And the foole doth grete payne to fynde hyt. ¶ And aſſaron ſayth whan a wyſeman that is counceylour or offycer to a kynge ſeeth that the kynge wylle doo or ſaye ouy thing domageable and harmefull to hym or to his Royaume or to his peple and ſubgettis he ſhold addreſſe/ And remember hym of good exemples of cronycles and hyſtoryes of hys noble and wyſe predeceſſours concernyng vnto that purpos in ſo moche/ that the kyng conceyue and haue knowleche that he ſayth it for his wele and worſhip/

Egmon was born in Ethyope and lerned his ſcience in the londe of. Aſteyn in the tyme of kyng dauyd the prophete. ¶ And was bought by a Jewe for an eſclaue or bondman for. xxx. marcli/ ¶ And his maiſtres

maiſtre pleyed gladly atte diſe. and ther ran by fore his maiſtres gate a Pyuer. and on a tyme as his maiſter & ay other may playde atte dyſe/ they leyde & ſette an oothe to pledge ỹ ooth of them loſt a game. ſhold do the ooyll of the oinnar or he ſhold drynke alle the oater that ran & paſſed a fore his gate. So it happend that his maiſtre loſt And that other cõmanded hym. that he ſhold doo hooly his comaundement And the loſer auſoerd that he oas redy to be at his Juge; ment. Thenne he ſaid to him/ thou ſhalt gyue me all the go od that thou haſt of ony Ualeoe/ or thou ſhalt drynke all the oatre of this Pyuier. ¶ And he that hath loſt deman; ded only reſpyte of one daye for tauſe hym. that other grau ted it to hym ¶ And thus he abode in his hous right penſyf and ful of thoughte hold he myght eſcape fro this perille. And as he oas in this thought legmon his bondman and ſeruaunt cam home and brought ỹpon his necke a burthen of oood and ſaleoed his maiſtre The oohiche gaf hym no auſoer. for the thought he oas in. holde be it he oas acuſto med for taraỹſone hym for the good oordes that he fonde in hym and thenne legmon ſayd to hym Maiſtre ooho had an; gryd or greuyd the. And he anſoerd nothyng agayn. And legmon ſayd maiſtre telle me the cauſe of this ſoold and ooo/ For I ſhal lightly remedye it ỹf Imay. and thẽne his maiſtre rehercd to hym all the fayte as is afore rehercd/ And thenne legmon ſaid to hym that he ſcoud in no ooyſe a baſſhe hym. For he ooold gyue hym good holneyll/ Thou ſhalt demande hym ſayd he/ ỹf thou ſhalt drinke that the ry; uier conteyneth nold this preſent tyme or ellis all that. that ſhall renne and come contynuelly and I ooote ooel he ſhal ſa ye that thou ſhal drinke all that it conteyneth nold. and oo; han he hath ſo ſayd thou ſhal ſaye to hym that he ſtoppe and

make the Pyuer to ſtande wythout wrongge ony more/ and that thou art redy to drynke hit that it holdeth nowe. And thus thou ſhalt wynne the cauſe/ Whan the mayſtr herde the counſeyle of his bondman he was moche wroomforted. & in lyke wyſe on the morn he ſayde to hym that had wonne the oweſhe/and in this wyſe he eſcaped from the peryl. And fro thenne forthon he afranchyſed legmon and made hym free that afore was bonde and thrall/ And he dyde and gaf hym moche good And was reputed for right a wyſe man ¶ And one of his felawes of tyme paſt mette hym on a tyme.and demanded of hym art thou not he that were wont to kepe ſhep wyth me/And he anſwerd ye.how ſayd that other who hath ſette the in this eſtate/ I ſhal telle the ſaid legmon/Saying of twuthe.to be treuwe.and not tentende vpon vnprofytable thyngys. ¶ And it was ſayd a voys apperyd to hym whiche ſayde to hym. Wolt thou be agreet lord vpon therthe.and he anſwerde yf god wyll I wyl chuſe hym/but yf he wyll me gyue the chooſe and my playſir I wyll yeas/One ayid hym wherfore he wold not be a kynge he anſwerd.yf I Judge ryghtfully.I may not eſchewe the hate of many men/And yf I diſſymyle/I ſhal wythdrawe me fro the way of paradyſe/I had leuer haue in this world ſuffyſaunce wyth pouerte.and wynne the blyſſe of that other world.than for to loſe to be hyghe reyſed in this world ¶ And dauid was in a place where moche people ſpake amonge whom legmon was ſtylle/ And he demanded hym wherfore ſpeakeſt not thou.as other doo/ he anſwerd by cauſe ther is noo word good but of god ner ne good ſcience but to thynke on god. ¶ And this Jewe that was mayſtre of legmon gaf hym moche good ỹ whiche he diſtrybuted in almeſſe. & lente it to poure nedy people wythout vſure/ And

therfore god multeplyed his goodes gretly/ ¶ And it is
sayde. he lefte alle his richesses and made hym self a recluse
in a temple solytayrely vnto his deth/ ¶ And there prechid
many fayre thynges and wysedoms to his sone. ¶ And
sayde sone take abstynence and restrayne thy wyll/ For yf
thou preyse the world and the diuerce aduertures that day
ly comen in doyng offensis in thynges offended of god/
thou deseruest but deth. therfore enforce the to eschewe the euyl
wyl and to folowe the good/ For the good mortefyeth and
destroyeth the euyl/ ¶ And sayde sone speke euer of god &
god shal put euer good wordes in the mouth. sone sette al-
way thyn owne werkys tofore thyn eyen/ And other men
nys behynde the a parte. Sone whan thou seest ony sinnar
reprene him not of his faultes. but thynke on thyn owne
of whiche thou shalt yeue acompt sone employe not thy cora
ge in the loue of this world whiche is athyng that passith
and decayueth alle them that affye in hit/ And holde the
content wyth lytyl. and coueyte not the goodes of other.
Sone sette attemprraunce in thy lyuyng. and be replenes-
shid wyth sapience and conuerse wyth wyse men and so
mayst thou gete wysedom. Sone be simple/ wel doyng. thin
kyng mocke. and selde wordes but yf they be trewe. & be no
grete lawher. And be no despreyser ne mocquer of other. be
stylle & not full of langage. for I haue ofter repented me
of moche speking than of beyng styll. Sone bewar that
the cock be not er lyer awaked in the morenyng than thou.
And drede god & kepe the from vayngloye/ Sone bewar
that ÿ be not defrauded for to byleue/ that ÿ hast in ÿ thyng
whiche thou hast not though that men bere the it on hande
by flaterye. sone who loueth god best. dredeth him most. sone
lerne goodnes. & after teche it forth to other/ for doctours &
techers wyth their techinges ben lyfined vnto spryngyng

welles temmyng. of whiche ỳ people ben contynuelly seruid & yet they abyde alday full/And knowe ỹ sone that yf a fo: le speke. he shal be mocqued for his vncurtais speche. yf he be styl & speke not. he shal thinke euil/yf he do ony thyng. it is euil & loseth his tyme. yf he sette him to studie he shal lese his dispēce & shal not prouffite/yf of auenture he be riche he shalbe proud & presumptuous. yf he be poure he shal falle in despair. yf he haue ony good cārmēte. he wil be proud therof yf he demāde ony thing. he shal axe it vncurtaysly. & yf ony mā axe of hym to kowe /he shal denye it/ Yf he ḡyue ought he shal reproche hym. yf a man ḡyue to hym. he shal conne hym no thanke. whan he is mery or Joyous. it is out of mesure & whan he is angry he is in lykie wyse/ Yf men telle hym ony thyng in secrete. he shal discouere it/ yf he haue puissan ce or myght. he shal secretly seche occasion to doo cupll & shall trete his subgettys by vyolence: Yf men felawshippe with hym he shal make hym angrye. yf men folowe hym he fleeth the people. who so wyl correcte hym. he wyl not doo for hym but shal hate his corrector/and his felaws shal hate hym/ yf he speke/he wyl be herd/ And yf other men sykie he wyll not here them. yf men praye hym to pardone another/he shal not do it. he loueth better deceyt than trouth/ A man may not put hym from his opinyon/for euer he wyl haue his by hym self/And who so doth cupl. he reputeth it for wel don/yf he stu: dye or speke with wyse men he wyl not melie hym self. nor take hede to hem. ¶ And yf he be with a more fole that he is hym self. he shal affame and mocque hym. he shal comaūde them to doo well. And he wyl do the werst he can/ ¶ And he shal comaūde them to saye trouthe & he shal lye/ his dedes shal be mocke discordaūt to his wordes/ for yf his tonge sai th ony. his herte thynketh another/ Yf thou be riche he sayth th ou art an vsurer/ yf thou be poure he shal sette nought by

the/ yf thou do wel he ſaith ÿ doſt it by ypocryſye yf ÿ do euyl he wyl defame the/ yf ÿ gyue to him he wyl calle the waſter yf thou gyue nought he ſhal holde the for a kaytyf & nygard yf ÿ he detonayr. he ſhal ſaye thou art a feſte. & who ſo dra; weth him fro his cõpanye/ he ſaith he doth it for pryde. but ỹ wyſe mã is al of other cõtrary ꝯdicions/ for he hath cõte; nauce Juſtyce diſcres/ forpeuences/ & meſciences. he can well ſarke & he ſtylle in place & tyme/ he knowyth & doth wel/ he hath his ſeruaũtes in his pupſſauce & power/ he is lyberall to demaũders he is wyſe in ſpekyng & wel vnderſtãding the wordes of other/ yf he lerne he ſhal meue good queſtiõs yf men do him good he ſhal thanke hem/ who telleth him his counſeyl he ſhal kepe it ſecrete & he ſhal truſte wel in other. yf he pene he gyueth gladly without reproche. he wil do to none other mã but as he wold he doy to. yf he be riche he ſhal not be proud therof yf he be poure or riche he ſhal not forgete god he ſhal alway puffyte in ſciẽce he gyueth credẽce to him ỹ teleth hym he ſhal not grudge to a gretter that he is .ner diſprepſe a laſſe. he ſhal aye no thyng but yf he haue tyght therto he is agreable in his anſwers & ſayth no thyng but yf he knowe it wel. he hydeth not his ſcience. the more he ac; companyeth the men/ the more he loueth them he ſtrayneth his wyl to trouth whether it wille or not. he correcteth him ſelf geuyng enſample to other. he is lyghtly torned to do wel. yf he bere wytnes it ſhalbe verytable. yf he be a Judge he ſhal Judge & do al thyng truely. yf men do hym harme/ he ſhold do good therfore. he coueyteth not ỹ goodes of other men/ he reputeth hym ſelf as a ſtraũger in this world. and thynketh not but on his departing he doth wel & cõmaun; deth other to do the ſame. he defendeth euyl. & kepeth him ſelf fro doyng it & that lyeth in his herte the tonge pronounceth

& his dedes ben accordyng to his wordes. Sone vnderstãde wysedom & exercyse the same wythoute thynkyng on other thynges/ For whan thou hast goten it ỹ shalt be euer in Joye. & knowe that it is not goten but by abondaūce & good kepyng of the tungge. for the tunge is the dore of the almerye of sapience wherin euery man may wel entre/ yf it be not shette/ & therfore men shold kepe wel the kepe. that is to sayde the tunge more besyly than his gold or syluer. sone lose not thyn owen thinges/ for kepynge of strange thinges for thy propre thynges ben thy goodes whiche thy soule shal bere wyth hym/ And the richesses that shal abyde after thy deth shal come to other men/ sone honoure wysedom & dempe it to them that desire it/ And shewe it not to hem that despyse it. ¶ Sone who that hath mercy on other shal haue mercy on hem self. ¶ Sone be thou content wyth that thou hast wythout coueytyng of the goodes of other. or of that whiche ỹ knowest. thou mayst not haue. sone receyue pacyētly ỹ wordes of correccio & of prechyng though they be hard & greuous. & be sayde right vnhappy is he that heereth & vnderstandeth not/ & yet he is more vnhappy that heereth & vnderstandeth & nothyng prouffyteth to hym. sone accompanye the wyth them that god loueth sone yelde thanckynges to our lord god of the goodes that he hath made the to receyue in humylyte. & departe them to thoos that be nedy/ sone yf thou haue don ony good that the semeth good geyue no laude ne preysing to thy self ther of. For ỹ woost not yf god be pleasid wyth al or not. In euery werke is commonly some thynge euer contrarye/ & thaduersarye of ỹ werkis is proude hye thought. sone coueyte not ỹ delites of this world/ but onely them that may make the nyghe to god. sone truste thou verely in god & loue them ỹ obeye hym and

haue them in hate that disobeye hym/ sone ther is nothyng more acceptable to god than good vnderstanding. & that is in ten condicions/ That is to wete in not preysyng hym self/ in wel doyng/ in beyng content of thyngys necessarye to the lyf. to gyue of his goodes for godis sake. to wil worship to him self to kepe hym self from doyng shameful thyngys. In getyng science & connyng alle ỹ dayes of his lyf. to kepe hym self from angre. In gyuing his loue to alle them that desyre it. And to repute hym self werst. & ỹ other better for the men ben of two maners. some ben good. and somme ben bade/ wherfore a man shold humble & meke him to bothe/ to ỹ goode in prayeng god to make hym semblable & lyke to hem. to the cuyl for as moche as it is not knowē whether his goodnes be within hym hyd/ And he wyl not shewe it by vaynglory/ & in doyng thise thynges is a man reputed for sage & wyse. Sone worshipe god & praye hym that he wyl kepe the from hauyng any cuyl wyf. and he wyl teche & enforme her/ for ther is none other remedye/ Sone shewe to other suche as thou hast lerned. ne reclaushipe the not wyth shrewys. that thou be not one of them/ & haue ỹ none affyaūce in ỹ hous where ỹ people lyue this day & drye to morowe. Sone enhabyte thy self wyth the wyse men contynuelly/ For god enlumyneth their hertes by wordes of sapience in suche wyse as the goodes vnder erthe ben mopsted by rayne & wyth dewes. And some men saye that legmon is buryed in a town called karaualle bytwene the mesquite & the marche. And ther ben buryed lxx. pphetes that dyde after legmon. the which the children of Israel kept so longe in hostage that they dyde for hūger/ & whan legmō was nygh his deth he wepte sore. and his sone axid him why he wepte for fere of deth. or for sorowe that he had to leue the

world. he answerde I wepe for none of tho two thynges but I wepe because I haue alway for to go from whiche I salle neuer man come agayn. & I here but lytyl bytayll wyth me & am charged wyth many grete charges And I wote neu whether I shal be aleged & discharged or non whan I shal come to thende of my waye. & he sayde to his sone Sone thou oughtest to drede god & not onely to be worshippid of men Sone whan thou comest in a place where shal be spoken of god abyde there. for yf thou be a fool. thou mayst be amended: & become wyse/ yf thou be wyse ÿ shalt encrece thy wysedom. & yf god sende them ony good thou shalt haue thy parte. But & yf ÿ haunte places where god is not spoken of. alle the contrarye shal happen to the/ Sone be aferd of the vengeãce of our lord as mocke as thou mayst. & drede hym & considre his right grete puyssaũce & myght And sayd in lyke wyse as in geuyng largely a man maketh of his enemy his frende/ right so by prydē a mã maketh of his frende his enemy. & saide the word shewyth ÿ wysedom of the mã & therfore ought a man to be wel auysed what he sayth and sayde a trewe man resteth in his trouth. & the reward of a lyar is that he be not byleuid of that he rehercth And sayde reherce ne telle nothyng to hym that wyl not byleue the. ne demaũde not that thing that ÿ woost wel shal not by graũted to the ne promyse no thyng but ÿ mayst & wylt holde & kepe. And sayde thou oughtest aboue all thyng fle the companye of a lyar/ & yf thou maye not eschewe his company Atte leste beware that ÿ byleue nothyng that he saith & said sone sette the not in the hyest place/ for it is better that thou be taken vp fro the lowest place for to sytte in the hyest. thã to be taken from the hyest & he sette all benethe. And sayde sone ones I comaũde the that thou drede god aboue alle

thynges for that is thing rightful & prouffytable to the. & do so that all thy thoughtes be allway in him & thy wordes semblably. For the speking & thynking in god surmoũteth alle other wordes & thoughtes as he hym self surmounteth all other creatures/ And therfore men ought to obeye hym not withstandyng ony other thyng that they ben con; strained to/ Sone make thy orayſons & prayers duely to hym. For prayer is as a ſhip that is in the ſee. for yf ſhe be good ſhe ſhal be ſauf & all that ben therin/ & yf ſhe be cupl ſhe ſhal perysſhe & alle they that be therin/ ¶ And ſayde a man may lyghtly fynde his lyuyng and his neceſſytees in this world whiche is a lytyl duryng as to bs creatures. but a man ſhold pourueye hym of thynges neceſſaries for to bere with hym whan he ſhal departe hens. And ſayde how may a man make another to change his wyl/ that can not re; frayne his owne wyl/ And ſayde goddis wyl is one of ỹ goodes whereof god is ſeruyd. & gladly to here thinges how he is to hym agreable/ and acurtoyſe anſuer ought moche to be prayſed. Yf the behoueth to ſende ony meſſage or legaci; on ſende a wyſe man. & yf thou mayſt none fynde goo thy ſelf. ¶ And ſayde byleue not hym that lyeth to the of ano; ther man. For he ſhal lye in lyke wyſe to another man of the. And ſayde it is more lyght to change montaygnes fro one place to another. than for to make hym vnderſtan; de that hath none entendemẽt. & ſayd do not that of whiche thou ſholdeſt haue ſhame to ſee another do it. Two pacien tes ben in this world of whiche one is he that ſeeth & endu reth paciẽtly ỹ he hateth. & that other is to refrayne his wyl Ther ben three eſtates of mẽ that ben ſinnoẽ but in three ma neres. that is to wyte the paciẽt is not ſinnoen but in his maiſtre & in his Ire. the ſalyãt mã is ſinnoẽ but in wart

And the frendes be not knowen but in neceſſite. Of all other maners & condicions the worſt is a man to be ſuſpe-cious of his frende and to diſcouer thinges ſecrete/ to ha-ue truſte & affyaūce in euery man. to ſpeke ouermoche of thi-ges vnpuffyable/& to be in daūger of cupll peple for coue-tiſe of goodes temporell/ And ſayde the thought is the my-rour of the man wherfyn he may beholde his beaute & his fil-the. And he ſaide beware & kepe the for to be ſuſpecions/ for ſuſpection taketh away the loue fro the peple. Witte with-out doctrine is a tre without fruyte. & ſayd for to be ioyous & to ſalewe euery man gladly. to be liberal in gyuyng & re-ceyuyng & to forgyue gladly his euil wil maken a man to

¶ Alſe the phyloſophre ſayth/ ¶ Be beloued of eche body whan men wexe olde. Their vertues ben dyſpyſed: & the riche men ben more ferful than poure men/ And he ſayd the noble deth is better than a vyle dompnacion/ ¶ And ſa-yde the moſte and gretteſt eure or happe of a man is to ha-ue a good ſhrawe. nowe thenne accompanye the with good peple and thou ſhalt be one of them. One of the gretteſt by-lonyes and iniquites of the world is for to do vilonie vn-to an impotent perſone/ ¶ And ſayd If thou haſt doon ony treſpas or ſinne repente the anon without abidīg vnto the morn/ and he ſayd thou oughteſt to gyue hym thank that doth the good of what condicion that he be of ſo that he do it liberally & in good entente And ſayd he may not knowe ne apparceyue many thīgis. for can not apprecyue ne knowe hymſelf/and ſayd yf thou wilt haue ēduring long with another put thy ſelf in payne tenforme hym in good mane-ris & ſayd yf a lyege be iuſte & rightful he ſhal ſeygneurie & be lord ouer ye corages of his peple if he be otherwiſe though he be named for kig yet wil they haue their corages to another

Sedarge sayth that ỳ werkes of this worlde ben ad
ressed by two thingis one is by science of whiche the
soule is adressyd and that other is bysenes of whi-
che the soule and the body ben adressyd/ ¶ And sayd men
leue for to do moche harme and cupll whan they doubte and
fere our lord/ And sayd nobleſſe of lignage is moche conue-
nable to creepue science Thentencion of the man shold be for
to refrayne his courage from fylth and foule thinges/ for
the good lyf maketh the good renommee and causeth a go-
od ende he is right excellent whiche is honourable in all his
disportes and of whom the wytte surmonteth the Ire He sa
yde late it suffyse to the to be so wyse/ that ỳ canst do well ẽ
tiere the two doyng cupll Ther is nothing so cupl vnto a mā
as to be cupl endoctrined/ and in especial/ whan he is yssued
of noble and good lignage, And sayd for to conne science
it is a moche honourable and prouffytable thing/ ffor by hit
goodes of this world and of that other ben goten. A wyse
man wol nothing haue of his prīce but that whiche he hath
goten by sayeng trouthe and by his good werkes. ¶ And
sayd he is a good lord that taketh vpon hym payne to kepe
his sugettis in suche wyse as he kepeth his owen body/ and
that he be not so rigorous and oppressyng. that them behō-
ueth to leue his lordship. ¶ And that also he be not to them
so detonayr that they dyspyse his maundementis/ ¶ And
he sayde the most entreys gyuer is he/ that gyueth without
ayeng. ¶ And sayd In what someuer place thou be with
thyn ennemy. be it in disporte or other wyse/ make alway go
od wacche on thy self though so be thou be strenger than he
and myghtier yet labour al way to make peas/ ¶ And sa-
yd in like wyse as it is grete payne to the body of a man to
susteyne thyng that is impossible to hym/ right so is it

a greuous thing to a wyseman for to teche a foole. And sayde. A suspecious man may neuer haue good lyf. & sayd he is ryght Ignoraũt & vnkynde that can not gyue thankyng for the goodnes that is don to hym. but yet he is more vnkynde that denyeth it to other. And sayde/he that demaũdeth but reason is able to vaynquysse & ouercome his ennemye. Thesille sayde. thou oughtest to loue better the rude wordes that been prouffytable and true. than the swete wordis that been of decepte/and flatteringe/ Som men put venym in swete drinkis and the medicines that soneste heleth people. aren bittre. and of euyll sauour. ¶ And saide It is a foule thing to be so curious for the feding of the body/that it hurteth both it and the soule ¶ And sayde as a shipman taketh not the see wythout he seth that he hath a couenable wynde/no more shuld a man dispose hym to emp maner werkis without that it were couenable for the soule ¶ And sayd thou oughtest to do that. that is most prouffytable for the body/and rather that. that is most couenable for thy soule/and not to do the contrarye. ¶ And sayde he that can wele conseylle other/ ought to conseille wele hym self and haue remembraunce to the saluacion of his soule/ for it is a grete vice. to aman to worshyp and helpe another and disworshyp and hurt hym self/ ¶ And saide as it becometh euyll aman/that hath a foule and vncleene body to be clothed with cloth of golde or with cloth of silke/ right so it is a foule thing/to haue grete healthe of body and of vysage and be full of euyll werkis. And sayd we ought by reason to kepe cleenly our bodyes/we ar more specially bound to kepe honestly and wele that. that pleseth vo kinowlege of our lord god. that is the wyseom of the soule and not to hurte or ouercom it with metes or drynkes/ ¶ And it

was ayed of hym holde a man myght kepe hym from Ire/ And he answerd in remembryng that it is impossible he shulde alwaye be obeyed but that he must somtyme obeye ¶ And that he shall not alwaye commaũde but he shalbe commaunded. And also that god seet all thing/ & yf he hath this in cõsideracion. he shulde not longe be wroth. and he salde agreete fatte man to whom he said thou paynes the sore to breke ỹ walls of thy pryson/ And said when thou shalt correcte a nother shewe hit not. like hym that wold venge hym of his ennemy but do as the physicyan that courtoisely speketh to his pacient/ And whan thou shalt correcte thiself shewe ¶ the as the hurt man doth to his leche

SAint Gregoyre seyde Recomaunde to god the begynnyng & the ende of al thy werkis. And sayd studye and trauaylle to knowe alle thinges/ and reteyne and holde wyth the thoes that ben most prouffytable/ And sayd/ poueretie is euill/ but euill richesse moch worse. ¶ And sayd be thou pacient & haue reason in thy wrath. and light thy self wyth. sapience in stede of candell. & presume not to be lettir than thou art/ but thynke thou art dedly/ Repute the for a straunger & thou shalt worshippe the straũgers/ And sayde when thy ship shalbe laden wyth grete transquillite than ỹ oughtest fere to be drowned. And sayde man ought to receyue merily all that god sendeth hem/ ¶ And sayde the hatered of goode men is better than the loue of cupll peple. And sayde frequente & haunte the companyes of wyse men and not of the riche. And sayde dispraise not a litel of goode thynges for they may greetely encresse & amende. And sayde Endure pacientli without takyng vengeaunce.

GAlien was one of the. viij. leches right excellent in medycine/ whiche were all. viij. superlatyff aboue all

other lechis of the whiche the first was/ Esculappus. The seconde Gorius/the therde Mirius/The fourthe. Promenides. The .v. platon. The .vj. Esculappus the seconde The .vij. Ypocras. the .viij. Galien whiche had none lyke to hym. He was borne after the Incarnacion of ourr lord .xj. C yeres/ ¶ And he composed and made welle a .iiij. C volumes of bookis among whiche ther ben/ viij. that ben studied in suche thynges as men desire to lerne of the art of medicine hys fadr was right diligent to put hym to the scole & spended moche good vpon hym and sent hym in to the countre of Asye in the cite of Pargame. Athenes Rome and alexandrye for to fynde the best maistres ¶ And there he lerned physik. geometrie/ gramayre/ and other sciences. And he lerned physik of a woman called thyodate. Whiche taught hym many goode herbis. And prouffytable to all maner of seknesses. ¶ And he dwelled long in Egypte for to knowe all thise herbis/ ¶ And long after he axed nygh the cite of/escam/ fast by the greene see in the marches of. Egypte/ ¶ And in his youthe he desired gretly to knowe the science demonstratiue ¶ And he was so enclyned to lerne hit/ that whan he departed from the scole with other childern his mynde was euer vpon that that hys mayster hadde taught hym/ Wherof his felowes mocked hym ¶ And axed hym why he wolde not play and sporte hym with hem. To whom he said I take as grete pleasaunce to recorde my lesson. as ye do in your pleyes wherof his said felawes hadde grete meruaylle. ¶ And sayde that hys fadr was happy to haue suche a child/ and to put hym to the scole/ that so welle loued wysdom his fadr was a grete labourer. his graunt fadr was a souerayn mayster carpenter/ ¶ And hys graunsirs fadr was an harper

harper and meter of landes which is the science of geome-
trie/ Galyen was at Rome in the reigne of king Octauy-
en which reigned after Adrien and there he made a booke
of anasomie and many other traytyes. Som sey that gre-
t part of his bookis were brent and among hem som of a-
ristotilles bookis written with his hand and of danago-
ras and of Andromache. and a booke that he hadde made of
tryacles for venyms. and taught the kyng of grece to brekke
the hilles and fylle the valeyes and to make pleyne weyes
in ther countres and edifyed cites and closed hem with
bygge walls. and also to make ryueres renne thorugh the
townes ¶ And in other places/ where nede was And to
do alle other thinges/ that were to the commone proffyt.
And in thoos dayes they hadde more delectacion/ and plesa
unce to the goode rule and gouernaunce of their lordeship
than to the ease and pleasaunce of theyr owne bodyes And
theyr fertis were mocke sette to haue goode vniuersites/ &
scoles of grete clerkes. ¶ And specially in physike. And
also they ordeigned in euery cuntre and region certayn sol
kis to gader herbes and to brynge them to the maistres of
physike for to preue them by experience/ ¶ And the same
herbes thus approued were sent to the kinges closid and se
alled with theyr. sealles to thentent that they shulde not be
chaunged and than the kynges ordeigned hem for sekke sol-
kis/ ¶ And the sayd/ Galien sayd woysdom can not profi-
fyt to a foole Ne witte to hym that vseth it not/ ¶ And sa
yd/ Eldeynesse cometh of the thinges passed. and thought
of thinges to comme/ ¶ And Galyen was foure score ye
re and. vij. whan he sayd that many grete lordes be Ignora-
unte whan they be more enclyned to haue fayre horsses and
riche gownes. and other Jewoles/ than to wynne goode fame

by good condicions ¶And saide/The phisiciens were wont to haue lordship and to gouerne seke folkis and to cause them do to suche thynges as were most expedient and prouf fytable for their helth/ and no seke man durst disobeye his phisicien/but shuld be compelled to obeye hym wherfore they were the soner recouerd and hole/ ¶And nowe the leches been subgettis to the seke folkis/¶And be compelled to hā dylle hem easely/and softly.¶And yeue hem swete drinc: kis thogh it anayleth hem but litill,and therfore is ther the more sekenesses/and lenger vnhelth ¶And sayde.somty: me thoo that were moost sobre in theyr metis and lest dra: ke wyne were best byloued and most prayse. and nowe the most glottons and thoo that oftenest ben dronken ar the most set by.and the rather sette atte grete lordes bourdes wh: hiche yeueth cuyll exempell to other.¶And sayd thou ma: ist wele Instructe all men.sauf onely thoos that be without te shame. ¶And sayd aman that kinowith wele hym self hath power ynowe to correcte hym self¶And sayde aman may loue hym self so moche/that he is deceyued therby for we se many that wene and seme to be goode,and ar contrarye/ ¶And sayd he is iuste that may bothe do right or wronge and yet kepe/Justice.And he is wyse and discrete that kno weth that.that suffysith to be kinowen,and that doth vertu ously to euery creature. ¶And sayde like as a seke man desireth not to departe from his physicien/ till he hath recou red his helth whiche he colde not do by hym self/In like wy se aman ought to desire the companye of a confessour for the helth of his souk.¶And he salde aman that was gre tly made of and cherisshed with kynges for the strength of his body of whom he sayde par auenture I shal cause hym to repente hit at last.

It was asked of one called protege wherfore it was that one of his neyghbours made dye his here in blak he answerd by cause noo man shulde aske to lerne sapience of hym/and pluues sayde the more goode that a foole hath the more he is foolish. And it was axed of one aristay/ wha it was goode to lye with a woman he answerd .at altymes whan aman wyll hurt empayre and feble his body' And it was asked of dymicrates wherby he kneive and preeyued best his witte he answerd In that.that I thinke I vnderstan de and knowe but littyll. And sayde the wyseman that repli eth is bettir than the foole that accordeth to euery purpose/ And ther was a wyse man called azee. that was a prison ner to whom his maister axed of what kynrede he was/ He answerd enquere not of my lynage.but axe of my prudence and connynge and was axed of a nother called Sygonce. also prisonner of one that wolde haue bought hym. wherto he was good. And he answerd to be deliuered/and another man axed of hym If it were goode that he shulde bye hym. To whom he answerd I am no thing worth/but pe or som other bye me and another sayde he dispreysith hym self that dispreiseth alle other.and peneth hym self lawde. And ther was one that prayed god to kepe hym from the daunger of his frendis. And it was asked hym.why he prayed not ra ther that god sho'de kepe hym from his ennempes than fro his frendes? And he answerd.for asmoche as I may wele ke pe me from myn ennempes in whom I haue no truste/but I may not kepe me from my frende whom that I truste. It was axed of a wyseman which be the mooste noble worldly thinges To whom he answerd to loue sapience and to hate foly.not to be aschamed to lerne/ ¶ And it was axed of/ Archasam.which be the sciences that childrey shulde lerne

he answerd thoos that cause them to have ignoraūce in their age. & it was axid of another/why he wold have no siluer & he answerd for asmoche as it come to men by fortune & is kept by nygardship & coueityse. & is often folysshly spent & to euyl vse/And another sayde the loue of a fole shal be more noysant to ỹ than his haterede/And ther was a man that sayde to another I shal put my peyn & dylygence to destroye the/he answerd & I shal enforce me to distroye thy malyce. & appease thyn ire. And ther cam byfore a kyng iij. wyse mē the one was a grek the other a Jewe & the thirde a sarasyn of whom the sayde kynge desyryd / that ich of them wolde vtter som good and notable science/ Than the grekie sayde I may wele correcte and amende my thoughtes. but not my wordes. ¶ Than the Jewe sayde I haue meruey lle. of them that sayde thynges preiudicyall / where syleuce were more prouffytable. And the sarrasyn sayde. I am mayster ouer my worde or it be pronoūced/but whan it is spoken I am seruaunt ther to. ¶ And it was axid one of them who myght be called a kynge. ¶ And he answerd he that is not subgyet to his owne wyll/ And assauon sayde to an euyll payer that desyred to borowe money of hym that wold lend him none/for he knoweth wele that he coude not displease hym so moche in refusyng the lone. as in axyng hym his payement ayen/ ¶ And sayde the wyse men se wyth goode delyberacyon/and the foles sprie wythout a syssement. ¶ And crofrates sayde he is of good condicyō that reporteth and sayth goode of other folkes & hideth secrete their defaultes. And it was axid of diseome what thynges/were most necessarye for a man to kepe hym out of other folkes daūger/and he answerd/ If he be riche to lyue moderately & yf he be pouer to labour diligently ¶ And

Nicomatie ſayde ther is not ſo goode aduocatour as diſcreci-
on. ne ſo goode aprecher as the tyme. and he that correcteth
hym by other. is right dilygent & wele occupyed. And it is
bettyr to take exemple by other than other take it by hym/
And thymetus ſayd medle not/ vndertake not wyth the go
uernaunce of a fole/ for he can not preyſe nor conceyue. what
good thou woſt to hym/ no more than an horſe or other bee
ſtys take hede whedre they charge hym wyth golde or gra-
uelle/ ¶ And it was axid of Mathelm/ why men ben
punyſſhed for their myſdedes/ And not for their thoughtes.
he ſayde for their thoughtes aren reſerued onely to god/
¶ And Amonyus ſayde/ ther be thre thynges that a pryn
ce ought to eſchewe. The firſt is to moche drynkyng. The
ſecounde is to moche delectacion in muſyk. And the thirde
doyng of wymen. For tho thre thynges put away alle his
other goode thoughtes/ ¶ And ſayde thought for thingys
loſte and cupl doon. that can not be amended forȝetynge the-
rof is the medycine. ¶ And ſayde trouth is good to be ſay
de/ And ſpecyally whan it profyteth euery body/ ¶ And
ſayde/ If thou can not attayne to the wyſedom of auncient
men. at the leeſt ſtudye and ſee their bookes & ſome profyt
thou mayſt haue therby. And quidarus ſayde I haue mer-
ueyle of thoos that blame ſo moche the foule thyngis vpon
other & thynk hem fayr vpon hym ſelf. Dympcrates ſayde
pacyence is a caſtell impernable/ & worſhipe is the fruyte
of trouth & repentaūce is the fruyte of haſt. And it was ax
id of dythomages. why the riche men ben more prowde thā
wyſemen/ And ſayde the wyſemen knowen and drede our
lord. and vnderſtande what offence pryde is vnto hym/
but the riche man taketh none hede ther to/ And ſom axid
of hym whiche was bettyr to haue Sapience or Richeſſe

¶ And sayde ther is no good richesse. but it be as wele pro-
fytable in the other world as in this but sapience is goode
for eyther world. It was tolde arystotyles that a man had
de sayd good of hym & he said I shal recompense it they avid
hym in what maner/ And he sayde I wyll saye of hym in
lyke wyse/ And Octyphon sayde a mannes witte can not
attayn to do thinges a boue his vnderstandinge but vnder
he may execute lyke as ye may put no more wyne in a pipe
that it conteyneth but lesse ye may/ And oryeas sayde amā
of good vnderstandyng may wele eschewe grete quantyte
of the infortunes of this world lyke as the goode shypmā
knowyeth by experience the weder lyke to be in the see sama
ryon said I haue lost al that I hadde & therfore I fere nothing
And saide in al thy entrepryses. haue more trūste in the sci
ence. than in the strength. Gregorius sayde the peyntours
may wele make pictures semblable to thinges but the pro-
pre thing none can make/ but onely god. & nature. And ꝑ
kyng Armenis callyng to hym. his brethren sayde to them
If ye wol repente and take me but onely as your brother
I wyll shewe you that I am your kynge but & ye take me
for your kynge I shewe you that ye ar my brethren And
Tales Mylestyus sayde I haue grete meruey lle of them
that for wordely goodes put hem dayly in paryl of deth by
londe & by water. As wele by fete of marchādyse. as other
wyse. not knowyng who shal succede or depart their goodes
after their deth. and myght wyth lesse daunger and peyne
Lerne sapience by the whiche theyr goode name and fame
shulde be more lawded and prayed. as it is sayde in a pro-
uerbe. He is not dede whose renome and fame lastyth
Pytogaras sayde. Sepence hath none enemyes/ but Ignō-
rant men. And sayde/ clateryng of folies is displeyser to

wyse men. lyke as the stenche of a karcyne is to them that smell it/ for the fool knoweth no more the fawte of his speche. than the karcyn doth of his stenche. And it was ayed of another fold men myght kepe hem from moche drinkyng. And he answerd. in beholdyng wele/ the grete Inconuenyentis that be fall ỹ dronkien men/ And Engene sayd many persones hauyng reason & vnderstanding. ayen can dell & lyght for to ete their mete. but fewe persones ther be ỹ kyndell & sharpe their wyttes in getyng sciences for ỹ profyte of their soules. & eschon said deth is displesaũt to al persones/ Sauf to the wyse men/ for sapiẽce is the thing that moost lettyth the fere of deth. ¶ And Adryen sayde. If I shulde not loue sapience. but by cause she disprayseth deth. yet shulde I loue her/ ¶ And hermes sayde. the grete prouffyt that I haue founde in sapience. Is that I haue composed and knyt all my thoughtes in one/ ¶ And quiranius sayde a man may not be without thoughtes he ought to remembre the thynges perpetuall ¶ And sayde som thinke it goode. that euery body were of lyke condycion/ but thinke ye the contrarye for then euery man wold commaũde and none obeye/ ¶ And demepates sayde. when thou comest in to a stranuge countre/ herken dilygently/ after the langage and reason of the people. ¶ And yf thou fynde thy self as wyse or wyser then they. endoctryne them/ and ellys peyne thy self/ to lerne of them lore Father than to besy the in other vell and vayne occupacyons. ¶ A philozopher whiche was disciple of Pytagoras sayde. he ought not to be callyd manly/ that wyl stryke hym/ that canne not defende hym self. ¶ And Sylde sayde in all thyngys ỹ meane is best. And to lyue warely is a gret treasour & to lyue wastfully causyth pouerte/ And yet it is impossyble

to please alle men ther with/ And sayd he not woweth wyth hym that sayth twouth haue pacience and good shal come to the therfore/ ¶ And sayde the wikkid lordis resemble to the dronken men that in their dronkship hate all fayre and goode vertues and louen alle vices and filthis but when his dronkenship is passed he is ashamed of his dedis And sayde a kyng of goode witte and discrecions ought to be wele content and pleasid whan men offre hym their seruice. ¶ And ought in his peas and prosperite to worshup and cherisshe his kynyghtis and men of werre and to paye them wele their wages. all be it he wene to haue none enmenye for he can not be sure howe sone he shal haue nede of his seruauntis/ ¶ And Melious sayd he is not riche to whom the richesshe lasten but litil. ne fro whome they may be lightly taken. But the laudable richesses ben thoes that duren perpetuelly. ¶ And brakialike sayde the couetous man hath noo reste. And the nygard may neuer be riche ¶ And pherlypre kyng of macedone sayd to thoes that counselled hym to breu the Cyte of athenes. whan he hadde wonne it We shuld than seme men dyscomfit/ where we haue ouercommyes our ennemyes/ ¶ And archydes sayd The tunge may well make lesingis. without thassent of the herte/ And therfore it is conuenient that the tonge and the hert to be of one oppinion And sayde make no desire to god for that/ that thou maist wele haue/ whiche is suffisaunce but pray and require hym that/ that thow hast may suffyse the Pytagoras sayde he that beleueth not the resurrectiō of mā is like a dome beest that fallith for febilnes ¶ And sayde/ a man ought to do his werkis. by deliberacion. and by grete prouision and not sodaynly/ ¶ And sayde yf thou wyl exceede thyn ennemy/ calle hym no foole nor taletellar nor obey

none of his vices. for thy blamyng were to hym a grete lau
de. And sayde he that wolde be laudid of his werkis ought
to haue a treue frende to reporte them. And sayde kepe thy
frende aboue all thingis ¶ And thynke what lost thou
shald haue/yf thou lacke a treue frende yf thy house falleth
down/thou shalt not lese therby. but the departing of the sto-
nes and the tymbre but yf thou lese thy frende/ thou maist
gete therby many ennemyes. ¶ And sayd whan a man is
in grete Ire and wrath he may be liknened to an house taken
with fire in whiche for the quantite of the smoke and of the
noyse of the fiere. ther may no man se ne here theryn/ & may
also be liknened to a ship in an outrageous tempest in the see
whyche wil not be wele conducted nor stered for the feruent
nesse of the same tempest. and so whan a mannes blode. and
corage is styred with wrathe and Ire ther may no persuasi
ons nor holsom conseill auaile nor stere hym to his prouf-
fit. and is so cursid that a litil sparke of hit maketh lightly
a grete fiere yet wrath is many a tyme pacefied by silence.
as the fiere quenchith whan the brondis be taken awey/ also
a dronken man can nat perceyue his dronkenship til he be
sober & after whā he seth an other dronken/ he remembreth ther
by in what caas he was in also ỹ āgred man retourneth by
his pacience and seeth another angry may wele perceyue
his owne defautes. And saide/ We se comonly women son
ner angry than men/ the sekie men rather than the hole/ the ol
de man lightlyer thā the ponge/ wherfore it is to be thought
that wrath cometh of febleneesse of courage. ¶ And a mai-
stre rebuked his clerck seyng/ holde thy pees bondemans so-
ne/ And he answerd. I am not the lesse worth for my kynne
But thou art the wors for thy condicions/ ¶ And sayde a

wyseman ought to saye that that is conuenient & som tym
to here that. that is not to be sayd and sayde ther is nothing
that greueth somoche thy frende as to shewe hym that thou
hast hym suspect/And sayde/companye and dele so wyth the
peple/that they wysshe after thy presense. whan thou art ab-
sent/and that they lament and bewayle thy deth/a man wepe
te whan his soone was borem. And it was axed of hym wh
hy he wepte and ought rather to be ioyeful. And he answerd
I wepe for my sone that goth nowe toward his deth. and
it was axed of hym what maner peple he lest behated And
he answerd thoo that may nother helpe nor hurt & that doth
nother good nor harme. for the euil peple hate the goode and
the goode hate the euil And saide custume is harder to bre
ke than nature/ ¶ And sayde ther ben .ij. maner of abstyne
ce One is with goode wil. and the other by force. whiche is
not goode/And another saide sprke but prouffytable thin
ges nor ete no more than for thy sustinaūce/ & seke to haue
nothing. but that is possible to be had. ne compleyne the not
of thy frendis /take not vnkepe of that. that thou mayst
not amende. Aske nothing of the couetous man leste that
thou can yeue that thou hast haue pacience in thyn adue.
trees. Do to be wrytten in thy seale or in thy signet to the go
ode peple and bad shal ende /and beholde that sentence ofter.
And sayd Short remembraunce and hastynesse of spreche
maketh many a tyme man faile and erre in his Jugement
And one rebuked a wyseman. To the whiche the wyseman
sayde/ Thou rebukes me not of alle my dyces/ ¶ And It
was axid of hym/why he wolde haue no sone/ he answerd
I had leuer be without/ for whan I beholde the greter loue
that a man hath to his chylde and the greter prynces and

troubles he hath to bryng hym vp / atte last must lese hym / that sorowe were more to me than the Joye ¶ It was adui sed one that was goyng in a ferre vyage. that he shuld not holde his Journey / lest he dyed therin / And he answerd / That deth is all one to me. be it in other countrees or at home / And it was axed of another what thing is not to be doy though it be iuste and trewe / And he answerd a man ought not to prayse hym self / of eny of his goode dedis / And saide It is somtyme good to spare the sothe for to peue hope to his ennempes and to saue his frendis from deth for trouth ne: deth not allwayes to be sayd. ¶ And it was axid of hym what thing was most delectable ¶ And he answerd that one is not sure to kepe long in one degree and is most diffi: cile to be founde. ¶ And said a man that desireth to come to eny grete wele ought not to leue it though he attayn not therto at the first. but ought to contynue his entreprys for it cometh at oo tyme. that cometh not at. C. ¶ And sayd the wyseman is not deceyued by flateringis deceyuable or swete wordes: like as the snake. whiche is taken and eten by the preest in beholding the fayr fethres of his taile / And a witty prince may helpe him in his warres as wele with bad people as with good in. diuers maneres / ¶ And saide If thou hate a man thou oughtest not therfore hate alle his ser uauntis / ¶ And sayde Though a man haue bought a booke It compelleth hym not to studye and rede therin / ¶ And sa: yd men ought to serue god in. v. maneris that is to wytte / to yelde hym graces. for the benefetes that he hath peue hym to bere pacientli his aduersitees to speke trewly / To pa: ye all that he promitteth. to Juge ryght wysely to be temperate To do goode dedis after his power or he be requi red. To worshepe hys frendis. to forgeue. the faultes of

of hys ennemyes. to desire nor do eny thing to eny man but as he wolde he don to/ And one was blamed bicause he had yeuen hys siluer to an euyll persone. seyng in necessite/ And he sayde. I haue not yeuen hym my siluer for his badnes/ but by cause he was in necessite: ¶ And sayde exercite of diuers labours is helth and delectacion of the body.
¶ And was axed hym/ sithen whan he was waxed wyse
¶ And he answerd. sithen the tyme that I began to dispraye and mystryst my self. he herde a man reherse lesingis and vntrewe wordes. To whom he said/ If thou herdest another sey that thou sayest. thou woldest not byleue hym wherfore thou mayst wel thinke noman bikrueth the. ¶ And. Aristophanus sayd victorie of worde is not victorie in dede. but the veray victorie is in the werke. ¶ And Anaxagoras sayde a good wyseman ferreth not the deth for wysdom gouerneth his witte. and his tonge & his doyng trouthe gydeth his herte and his will pytie and mercy-ful his fredis seking of wysemen ley his fete. his lordship is Justice his reigne is mesure/ his swerde is grace. his wepen is peas. his awbe is saluacion. his knyghthode is the counseille of wysemen/ hys ornamentis ley strength. his tresoure is discipline. his loue is the companye of goode peple his loue and al his desir is to flee synne/ and to serue and loue god/ And sayde a grete tresour ys to haue frendis and is a noble affection/ wherfore it is conuenient to cherisshe and kepe hem wele. and to winne one by another as ofte as birdes drawen many into her company And a kyng axid of a wyse man whom he reputed to be a goode Juge. And he answer/ he that is not deceyued by flaterries/ that is not corrupt by pestes & is not deceyued for falde of discrecio/ and another sayde. sclaūderers ley wors than theues. for theues

ſtele but the goodes and ſclandrers take and dyſtroye loue
¶ And another ſayd worſhyp yeuen wythout cauſe atte
laſt tourneth to ſhame/ And another ſayde It were better
to be in companie, and conuerſaũt with a ſerpent, than with
an euil woman/ ¶ And ſaide one ought to doubte the ſubti
lities and crafftes of his ennemy yf he be wyſe/ and yf he be
a fole than orde his folies. ¶ And another ſaid the moſt
liberal in this worlde is he that reputed for a grete thig the
goode ꝺꝺis that he doy to hym / and that he repute for litil
that he hath doy to other/ and that holdeth hym content with
that he hath be he power or riche. And ſaid the moſt nigard
of al men is he that ayꝺ importunatly after he is ones deni
ed and refuſed his aſking/ And another ſayd enuie diſtro
yeth the world & fretteth and weareth it as the filth of a gou
ge doth the wood/ And another ſayde, like as no thing may
be written in a peyre of tables all redy written in without the
firſt writing be put out. All in like wyſe the vertues & no
bleſſes may not be hadde in no body withouten the vices &
wretchednesſes ben firſt put awey And another ſayde like as
a man may not all at ones/ by holde with one eye the ſkye. &
with ỹ other the erth In like wyſe a man may not attrape &
diſpoſe his witte to vertues/ & to vices to gyder. And ano/
ther ſayde the right ſtedefaſte loue is whan the frendis ben
of like condicions and yf they be dyuerſe or contrarious vn
neth that loue may long endure/ ¶ And ſaide peple ought
to do wele their king and hym obeye with fere and in loue.
And ſom axed hym whan the witte of man was parfayte/
And he ſayd whan that he ſpeketh trouthe. And another ſa
yde the enuious hateth the liberall/ & the nygarde is wroth
with that an other ſpẽdeth/ & another ſaid all getteyng may
not be iuſtified ne helth may not by glotonye, ne frendeſhp

with deceyte/ ne noblesse with bade discipline ne loue
with pride ne iustice with necessite ne rest of hert with en-
uye ne witte and discrecion with vengeaunce nor pees wi
thoute conseill/ And another said truste not a foole nother
for loue ne for neyghbourship for it were as good to haue
to thy neyghbour a house take with fiere. And another sa-
yd he is thy grete ennemy whose werkis ben hard bittre &
noyng to the and his wordes swete and curtoys/ And ano
ther said the wyfemen endure here all their lyues lastyng &
after their deth their goode werkes shal lasten in mēnes mi
des/ And another sayd consideracion of the ende of the wor-
kis helpeth moche to the goode cōclusiō/ & another said thou
ought to loue thoughe thou be not loued. and another sayde
a foole weneth euer that god hath no thyng wele don nor
employed. but that he hath peuen hym & semeth that he colde
& haue made & ordeigned this world better than god hath
don he wold be it he can not gouerne his owne persone onely &
another sayde be wyllyng to peue the nedy peple. & in so do-
yng ÿ shalt do seruice & pleaser to our lorde god And ano-
ther saide it is better a man to holde his pees than to contra
rie & argue with a foole. & is as goode to haue the ēnemyte
of bad peple as their frendship/ & the harde & the sharp lyf
in wele doyng is better than the swetest in doing euil dedis
& it is better to be wythoute fame thā to haue hit bad & pou
te is better than ÿ riches of tieptynes/ & the poure man wi
thout vices is better than the riche man that is worshipped
for his sinnes/ & auother saide It were better not to knowe
ay inuust kyng than to be his gseyllour. or neyt in grace. &
another said/ If thou peue for to haue fame onely therby ÿ
is not liberalite for ÿ dost it but for thyn owne auayle And
another said he is of no laudable lyf that is not this day as

good or bettir. as he was the day passed ¶ And another said thou shalt not molde haue that. that thou desyrest wi-thoute that ꝑ here pacyently the greues that thou woldest not haue. And another sayd a meen shalle in thy hādes as long as he shal truste the. And it was axid of a wyseman. Why he desired not to haue a sone. he answerde/ bycause that I haue had ynough ado for to chastyse my body and to adres-se my soule without hauyng eny other prsone to rule or te-che and it was axid of hym who was that most ꝑ repenteth hym in this world/ And he answerd/ The wyseman at hys deth by cause that he hath not wrought after sapience and he that hath doon/ goode to an vnkynde man And it was ax-ed of hym what thing encreced the lawe / He answerd tro-uth And what susteyneth trouth. Reason and witte and wherby is wytte gouerned/ by kepyng of the tong and how is the tonge kept. wyth pacience/ what causeth paciēce drede of god. and what causeth drede of god. Often to speke and remembre deth. and to considere and knowe his frailnes/ And another sayd superfluyte maketh the body seke wyn troubleth the wytte. wrath is contrarye to wyscom. but tem-perance conforteth the hert. and put awaye all heuinesse and caus-eth helth. ¶ And saide howe be it that a wyseman be of lowe kynred yet is he noble. and though he be a stranger he sholde be worshypped/ and though he be pouer yet the people haue nede of hym. ¶ And another saide he that endureth. and taketh no payn in his youth restith hym not in his a-ge. ¶ And another saide the erreur of a foole peneth litil reste to his thoughtis And another said the tonge of a dis-crete man is in his herte and the herte of a foole is in his to-ge. And another saide not withstanding thy nature vse euermore goode. and laudable condicions And another said

a man ought contynuelly to enquire what men ſay of him and where in they lawde hym and wher in they blame hym yf they lawde hym he to yeue that cauſe contynuelly wyth-out pryde therof and yf they blame hym/ he to beware from fallyng any more to that cauſe & not to hate hem for their auertiſſement. And ſaide he is wyſe that is humble & meke in his myght & power & whā he is in grete eſtate to diſpraiſe the worlde & is attemperate in his grete auctorite/ And one deſyred of a wyſeman to tell him the differnce betwyxe this worlde & other worlde & he anſwerd this worlde is adreme. & the other worlde is a thinge awaried. And another ſayde. better is to ſpeke wele than to kepe ſilence & bettir to kepe ſilence than to ſpeke euyl. And another ſayde I haue accompanyed me wyth the riche men & haue ſeen their riche araye clothyng & other thingis beltir than myn were wherē vpon I hadde ſuche enuye & melācolye that I myght haue no reſte in my ſelf. than I accompanyed me wyth power men. lyke as I was. & than I was ſatiffyed & in peace/ and another ſaid like as a mā that is in a derke kaue may not ſe his propre figure. in like wyſe ỳ ſoule ỳ is not clene nor pure may not clerely ſee perceyue ne knowe the terwe & parfyte godnes of al myghty god/ & another ſaid like as children whā they be borne in payne & ētred into this worlde reioyſſe hem after whan they be grete. and fele the delyces and eaſes therof ſo lyke wyſe men be ſorowfull whan they ſhall dye/ Yet yf they haue lyued wele/ they go after in to a bettyr worlde where they than reſioyſſe them perpetually And a another ſayde as the goodneſſe of wyſemen goth euermore in amendyng In lyke wyſe goth the malyce of the foles euerydaye in empayryng. ¶ And another ſayde yf thou correct a wyſeman. he ſhal thanke the therfore and yf

thou teche a foole. he shal dispreyse the. And sayd he is thy verray frende/ that in thy necessite offerith hym self and his goodes vnto the. ¶ And another sayd the gouernour of a wyseman is pacience and the gouernour of a foole is pride ¶ And another sayd a man that is slowthful in his werkis commonely is enuyo of the wele of other men And another sayde It is goode to enquere thries of thinges vnknowen. for the first question is of wille & the seconde is of discrecion & another saide trouth is godes messager wherfore she must be worshipped for the loue of her maister/ And another said he that multiplieth his temporall goodes diminueth his espualles. and another sayde thoos that byleue & drede god stedfastlye haue not delectacion but onely in hym & in his werkis/ And another saide the moost laudable werkis that one may doo is to obeye the maundementes & pleaser of our lord god. and the werkie of the body Joigned to werkie of the herte is more laudable than the werkie of the herte onely/ And another sayde the euill creatures ben worse than serpentes lyons or caraynes. And in like wyse as vpon the erthe. ther is nothing bettir than the good creatures. right so ther is nothing worse. than thoos that be wykked And another saide he that taketh vpon hym higher astate/ than to hym bilongith. putteth grete pryn to be euill spoken of. And another saide he that will haue reste in his liffe/ ought to kepe hym frem. iiij/ occasions the first is that he ought not to be wroth though som creature lyue whiche he wold haue deed. The second is yf som dye whiche he wolde haue alyue the/ therde is/ Yf he hath not that that he desireth/ and the fourthe is yf he see that fortune reise and bring vp somother of lower degre than he is. And another sayde to entermedle and delt litil with worldly werkis is a thyng ỹ may beste kepe a man from alle incouenięck

And another ſayde the more a wyſeman is a lone the grete
ter is his Joie be it day or nyght / And another ſayde the
euyl diſpoſed kyng is lyke a carayne that maketh the erth
ſtynke aboute it. & the goode kynge is lyke the fayer rēning
ryuere that is profytable to the creature / And another ai
de the wyſemen ar not content to prouffyte onely them ſelf /
but ſemblably do auātage to other. & the fooles hurte not o
nely them ſelf / but rather take grete labour to hurte & trouble
other folkes. And another ſaide / a foole for a lytyl thyng ex
poſeth him lyghtly to fortune / And ſayd ÿ mayſt not be ſo
wele arrayed nor be ſeen / as wyth trouth And another ſaid
abſteynyng from wrath & couetyſe is laudable thing aſwele
in this world as in the other / And another ſayd he that
yeueth gſeyle & prayſith it hym ſelf wold feyn be callyd diſ
creet. And another ſayde lete not to do wele though thy goo
de dedis ben not knowen. For wel doyng is ſo good of hit
ſelf that it ſhalle be layllable ynough to the atte laſt / And
another ſayde / a man of good diſcrecion. ought not to exer
cyſe him in thinges inpoſſible ne ſay thinges not layllable
ne ſpende more than his wynyng is. ne promette more thā
he may fulfylle / And another ſayde / a man may haue but
peyne & labour in this world / And ſayde he that eteth not
ſhal dye for hunger. & yf he eteth more than ynough he ſhal
be ſeke wherfore it is a diffycile thing to a man to be long
in helth. & another ſayde truſte him not that forſweryth his
feyth for worldely thinges. & another ſayde Idelneſſe engen
dreth ignorāce & ignorāce engēdreth errour. & another ſaid
thou ſhalt fynde euery where clothyng mete & place for to
dwelle in yf ÿ be ought. but & that ſuffyſeth the n ot that is
to the neceſſarye ÿ ſhalt be ſubgecte to couetyſe. & yet ÿ ſhal
lacke thy deſir. And another ſayde In long ſleyyng is not

prouffyt/but harme is to vse it/ And amā ought to kepa:
re that he dispende not half his lyf in Idelnesse. And ano:
ther sayd/the good soule wold haue no reste in this world
thēn he that wol haue a good soule ought to kepare of rest:
te/ And another sayde kepare of the companye of a lyer in
al thy werkis/be they in grete auctorite or in smal. And a:
nother sayde he that loueth the wyth feynt loue & for worl:
dely thynges shal hate the in lykie wyse but he that loueth ỹ
for the perpetuel wele shal growe euermore in thy loue/ and
another sayde gouerne the so wele that thou kepe the from
euyl doyng.and suffyse the wyth the goode dedis that thou
shal do despyte. And another sayde he that wyl wytte whether
his soule be noble & clene/or foule & corrupt.he ought to con
syderre his dylectacion & his conscience. And yf he delytith
hym in doyng good vertues & noble thynges wythout har
me thēn his soule is clene and noble. And yf he dylyteth
hym in doyng foule & transitorie thinges/and of no value
than his soule is foule for euery thyng reioyseth hym with
his semblable/ the goode wyth the goode/ & the euyl wyth
the euyl/ And another sayde he is happy/that goth the right
weye/ for he fyndeth sonner the place whedir he wold go/
& he that goth owte of the weye. the more he goth the fur:
ther he is behynde/ And it was axid of a wyse man what
was parfyte folye/and he answerd to thynk to com to a go
od astate and prosperyte by badde werkys.to loue falshede &
hate trouthe/to take delectacion in richesses & to truste eue:
ry man/ And it was axid of hym what is the sygne of li:
tyl forsight & lytyl knowlege. And he answerd one to ge:
ue truste where he hath ben deceyued. And suffise you with
the translacion of the sayenges of these philosophers/

Here endeth the booke named the dictes or sayngis of the philosophers enprynted/by me Wyllm Caxton at Westmestre the yere of our lord.M.cccc. Lxxxij/Whiche book is late translated out of/frenshe into englysshe.by ꝑ noble & puissant lord Antoine Erle of Ryuyers lord of Scales & of the/Isle of Wyght. Defendour and directour of the siege Apstolique.for our holy Fader the Pope in this Royame of englond and gouernour of my lord prince of Wales.and It is so that at suche tyme as he had accomplisshid this said werke it liked hym to sende it to me in certayn quayers to ouysee/Whiche forthwyth I salwe & fonde therin many grete notable.and wyse sayengys of the philozophres. Accordyng vnto the bookes made in frenssh whiche I had ofte a fore red/But certaynly I had seen none in englysshe til that tyme And so afterward I cam vnto my sayd lord/& told hym how I had red and seen his booke/And that he had don a meritory dede in the labour of the translacion therof in to our englysshe tunge wherin he had deserued a singuler laude & thanke/&c. Thenne my sayd lord desired mé to ouersee it & where as I shold fynde faulte to correcte wherin I answerd vnto his lordship that I coude not amende It But yf I shold so presume I myght a paire it For it was ryght wel & connyngly made & translated into right good & fayr englysshe Notwythstondyng he willed me to ouersee it & shewid me diuerse thinges whiche as hym semed myght be left out as diuerse lettres missyues sent from/Alisander to darius & Aristotle & eche to other.whiche lettres were litil appertinét vnto to dictes and sayenges afforsaid for as moche as they specifie of other maters.and also desired me that don to put the sayd booke in enprinte/And thus obeyng his requeste & comaundement I haue put me in deuoir to ouersee this his

ſayd booke and beholden as nyghe as I coude bolde it accor-
deth wyth thoriginal leyng in frenſh. ¶ And I fynde no-
thing diſcordaunt therin/ Sauf onely in the dictes and ſa-
yengys of Socrates Wherin I fynde ỹ my ſaide lord haith
left out certain and diuerſe concluſions towchyng women
whereof I merueille that my ſayd lord hath not writen them
ne what hath meuyth hym ſo to do/ Ne what cauſe he had-
de at that tyme. But I ſuppoſe that ſom faye lady hath deſi
reth hym to leue it out of his booke/ Or ellys he was ame-
rous on ſomme noble lady/for whos loue he wold not ſette
yt in his book. or ellis for the very affection loue and good
wylle that he hath vnto alle ladyes & Gentilwomen. he tho
ught that Socrates ſpared the ſothe. And wrote of wo-
men more than trouthe/ whiche I can not thinke that ſo tre
we aman and ſo noble a Philozephre as Socrates was
ſhold wryte other wyſe than trouthe/ For If he had made fa
vore in worpeing of women. he ought not ne ſhold not be be-
leuyd in his other dictes and ſayinges. But I opperceyue
that my ſayd lord knoweth veryly that ſuche defautes ben
not had ne founden in the women born & dwellyng in theſe
parties ne Regions of the world/ Socrates was a Greke
born in a ferre contre from hens. Whiche contre is alle of
other condicions than this is/ And men and women of
other nature than they ben here in this contre. For I wote
wel of what ſomeuer condicion women ben in Grece the
women of this contre ben right good. wyſe playſant/hum-
ble. diſcrete/ſobre. chaſt obedyent to their huſbondis/ treue.
ſecrete ſtedfaſt euer beſy/and neuer ydle. Attemperat in ſpe-
kyng and vertuous in alle their werkis. or atte leſte ſholde
be ſoo. For whiche cauſes ſo euident my ſayd lord as I ſup-
poſe thoughte it was not of neceſſite to ſette in his booke

the ſayengis of his/Auctor ſocrates touching Women.
But for as moche as I had cõmandemẽt of my ſayd lord to
correcte & amẽde where as I ſholde fynde fawte & other fynde
I none ſauf that he hath left out theſe dictes & ſaynges of ỹ
Women of Grece. therfore in accompliſſing his comãdement
for as moche as I am not in certayn whedir It was in my
lordis coppe or not. or ellys prauenture that the wynde had
blowe ouer the leef. At tyme of tranſlacion of his booke,
I purpoſe to wryte tho ſame ſaynges of that. Greke.
Socrates/Which wrote of tho Women of grece & nothing
of them of this Royame/whom I ſuppoſe he neuer ſinewe
For yf he had I dar pleynly ſaye that he wold haue reſerued
them in eſpeciall in his ſayd dictes Alway not preſumyng
to put & ſette them in my ſayd lordes booke. But intende a-
parte in the reherſayll of the werkis humbly requiryng all
them that ſhal rede this lityl reherſayll that yf they fynde
ony faulte taretthe it to. Socrates & not to me whiche wry-
teth as here after folowyth.

SOcrates ſayde that Women ben thapparaylles to ca
che men. but they take none but them that wil be po-
ure/or els them that louwe hem not/and he ſaide that ther
is none ſo grete empeſchemẽt vnto a man as Ignoraũce/and
Women. And he ſawe a woman that bare fyre of whom he
ſaide that the hotter bare the colder And he ſawe a Women ſe
cke. of whom he ſayd that the euyl reſtith & dwellith with ỹ
euyll/And he ſawe a woman brought to the Juſtice & ma-
ny of Women folowed her wepyng/of whome he ſayd ỹ euill
ben ſory and angry bycauſe the euyll ſhal periſſhe/ And he
ſawe a Jong mayde that lerned to writte/ of whom he ſayde
that me multipliet euyll vpon euill And he ſayd that
the Ignoraunce of a man is louwen in ther thinges

That is to wete Whan he hath no thought to vse reason Whan he can not refrayne his couetises/ And whan he is gouerned by the counseyl of women in that he knoweth that they knowe not. And he sayd vnto his disciples/ Wylle ye that I ensigne and teche you/how ye shal mowe escape from al euyll/ And they answerd ye. and thenne he sayd to them For what someuer thyng that it be/ kepe you & be wel war that ye obeye not to women/ Who answerd to hym agayn. & What sayest thou by our good moders & of our susters he sayde to hem/ Suffyse you wyth that I haue said to you. for alle ben semblable in malyce. And he said Who someuer wil acquere & gete science late hym neuer put hym in the gouernaūce of a woman/ And he salwe a woman that made her fressh and gaye to whom he sayde/ Thou resemblest the fyre. For the more wode is leyd to the fyre the more wole it brenne And the gretter is the hete ¶ And on a tyme one axid hym. What hym semed of women. He answerd/ That the women resemble vnto a tree called Edelfla which is the fayrest tree to beholde and see that may be. But wythin it is full of venym/ ¶ And they sayde to hym and demaūded wherfore he blamed so women. And that he hym self had not comen into this world ne none other men also wythoute hem. He answerd. the woman ys lyke vnto a tree named Chassoygne/ on whiche tree ther ben many thynges sharpe and prycking. whiche hurte and prycke them that approche vnto hit/ ¶ And yet neuertheles that same tree bryngeth forth goo dates and swete/ ¶ And they demanded hym why he fled from the women ¶ And he answerd/ for as moche as I see them flee and eschewe the good. and comenly do euyll/ ¶ And a woman sayde to hym/ Wylt thou haue ony other woman

than me/ ¶ And she answerd to her Arte not thou ashamed to offre thy self to hym. that demandeth ner desireth the not/

LO these ben the dictes & sayengis of the philosophre Socrates whiche he wrote in his book And certaynly he wrote no worse than a fore is reherced. And for asmoche as it is acordaunt. that his dictes and sayengis shold be had as wel as others therfore I haue sette it in thende of this booke/ And also somme persones per auenture that haue red this booke in frenssh wold haue arette a greete defaute in me that I had not do my deuoir in vysiting and ouersey ng of my lordes book according to his desir/ And somme other also happely might haue supposed. that socrates had wreten moche more cuyll of women than here a fore is specifed wherfore in satisfyeng of all parties & also for excuse of the sayde socrates I haue sette these saide dictes and sayengis a parte in thende of this book to thentent that yf my sayd lord or ony other persone what someuer he or she be that shal rede or here it. that yf they be not wel plesyd wyth all yf they wyth a penne race it out or ellys rente the leef out of the booke. Humbly requyryng and besechyng my sayd lord to take no displayser on me so presumyng but to pardone where as he shal fynde faulte. and that it plese hym to take yf labour of thenprynting in gre and thanke. whiche gladly I haue don my diligēce in thaccomplissynge of his desire and commandement/ In whiche I am bounden so to do for the good rewarde that I haue resseyued of his sayd lordship.
Whom I beseche Almyghty god encrece and to continue in his vertuous disposicion in this world. And after this lyf to lyue euer lastyngly in heuen. Amen.

¶ Caxton me fieri fecit.